THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

JANUARY 1911

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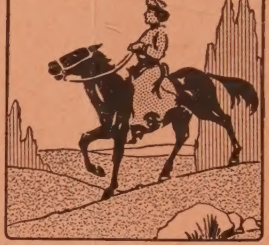

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A New Year's Notion

Suppose every Unitarian in America who gave nothing in 1910 *for the spread of the Unitarian faith should awake to a sense of eager responsibility this year:*

Suppose every Unitarian who gave some gift last year to the American Unitarian Association for its missionary work, should resolve to give TWICE THE AMOUNT IN 1911.

WHAT WOULD HAPPEN?

The vast majority of such givers would not know the difference in their own accounts at the end of another week:

But they would have part in a tremendous push for righteousness, rational religion and social progress, that could make the world over.

IT IS WORTH WHILE!

There are liberal churches that ought to be organized IMMEDIATELY *in communities vast distances away from other liberal churches:*

There are sections of the country that immediately need the redeeming touch of rational faith,—else all faith fails:

There are human souls to whom the difference between wasting discouragement and the sort of hopefulness that gives zest for high achievement: the difference between a life-view that makes sin easy and one that makes right living not so hard,—will turn on the coming into their lives in 1911 *the power of a twentieth century gospel of religion,—or its failure to come at all.*

Whether it comes this year, or never, depends on what is made possible by this year's gifts to the A. U. A. for its missionary endeavor.

AND WHOM DOES THAT DEPEND UPON?

Suppose every minister of every Unitarian church in America should take upon himself, this year, a new responsibility, that every family in his congregation shall hear about this cause, and be kindled to its enthusiasm:

Well, something would then happen, in 1911, *that never happened before.*

AND IT CAN HAPPEN!

And the result would be—better than a miracle!

The Unitarian Advance

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VOLUME I (*NEW SERIES*) JANUARY, 1911 NUMBER 5

THE UNITARIAN ADVANCE rehearsed its New Year's salutations four months ago, and wrote its new resolutions with a decisive hand. We are not beginning a new volume this month: we are simply "making good," we trust, with the beginning of September first. But we send forth hearty greetings to all our readers: may the year begin with good things for them all, which December shall consummate with triumphant satisfactions. May each month of it prove a growing augmentation of faith, and of the sort of optimism that "does the good" because of joyous confidence. Especially may all Unitarians find a New Year's opportunity of courageous persistence in the maintenance of our progressive faith—and share with us the eagerness of an unremitting UNITARIAN ADVANCE.

———o———

WITH 1911 begins the second decade of the Twentieth Century; and if the wholly artificial demarkation of time into century epochs has any psychological reaction creating a peculiar spirit and tradition to characterize one century from another, then undoubtedly the Twentieth Century *esprit* should by this time be expected to emerge. It is at any rate convenient to rate things so; and what all people assume to be true is likely more or less to prove itself true, for that very reason. Let us say, then, that after ten years of beginning we can feel sure that the Twentieth Century is not to be one of skepticism, crass materialism, or inert social complacency. In the midst of marvelous accumulations of material progress in form of new invention and discovery brought over from the nineteenth century, a new and resolute temper of idealism is surely emerging; a new insistence, also, that not intellectualism alone shall be the method of the new logic of progress. Undoubtedly, too, the strong tide set in reaction to the nineteenth centnry over-assertion of individualism will dominate the century (or enough of its coming years to be written down as a "century characteristic") with a distinctive impulse of social and co-operative progress. More than likely the storm and stress of radical economic and industrial re-adjustments may be upon us: and politics and religion become vitally concerned in throes of progress that will not be painless or all beautiful to contemplate. Yet why affect the prophet? At any rate the first decade of the century has not been without direction or searching challenge. And perhaps in religion more than in any other concern of life, its stress of new problems has been peculiarly acute. In the shaping over of a new time's dominant religion, will our Unitarian ideal prove the final pattern? Or is Unitarianism itself to prove a factor most to be changed, in order to come to its own?

———o———

A STRANGE thing has happened in New York City. Three congregations—The Church of the Messiah, Unitarian; The Church of the Divine Paternity, Universalist; and The Free Synagogue, Jewish, have united in a series of Sunday evening services for the popular presentation of social issues. This is not the strange thing we have in mind; but thereupon some Jews of the city (not all the Jews nor the most influential or progressive of them, mark you) have sounded a protest of alarm, a prominent rabbi and a distinguished layman being leaders in the jangling chord of opposition. Isn't this odd?

———o———

"BUT if Jews can meet in common worship with the Christians one night in the week, why not every night? If one service can be shared with Christians, why not all? And then what becomes of historic Judaism?" Thus the rabbi. "And Christians are still

persecuting Jews with atrocious cruelty in Russia. Why then is it seemly for Jews to meet with Christians in common worship in New York until the atrocities cease?" cries the layman. To be sure it is not the Christians of New York who are persecuting the Jews in Russia: and the two Christian churches concerned are a part of that phase of Christianity aggressively fighting out the diabolical instincts of the past, and developing the nobler spirit of liberalism which means death to all that persecuting Christianity contains. Indeed this act of fellowship in New York is part of the manifestation of that spirit of good will for which Jews most pray. And if there are perils for Historic Judaism in such meetings with Christian folks, why not a peril also for Historic Christianity, especially in a city where Jewish worship is neither obscure nor humble, but lavish in the beauty that wealth can buy?

———o———

SERIOUSLY, it is a good thing for Christians to rediscover the fact that the foundations of their faith are imperishably Jewish; and that the spirit of liberalism in Christianity means largely the wiping out of many extraneous factors of dogma and custom which have taken away from Christianity the noble ideals of the Hebrew prophets. Nor will it be a bad thing for Jews to discover—even from their own point of view—that in the light of the modern scholarship which is shaping all modern Christianity, the signal fact about the Man of Nazareth is his superb realization of the essential prophetic ideal—the heart of Judaism: that all progress in religion of the Twentieth Century will mean a frank return to the things which Jews and Christians share in persistent fellowship of tradition—and the abandonment of things which have kept them apart. It is notable that these union services have no theological significance. Not dogma, but the social ideal of civic morality is their theme. What better symbol for this common interest than the shared tradition of those heroes of Israel, the prophets, with whom patriotism was always a method of religion, and religion a passion of social progress? Besides, in the working out of practical social and industrial reforms, at any rate in the city of New York, the Jew is a factor very much to be reckoned with; and it is well that a common point of view be generously cultivated—for both sides.

———o———

WITH the passing of Mrs. Eddy a most remarkable career is brought to a close, and a strange chapter in modern religious development receives its unique punctuation. Of the dead—at any rate of the having-just-died—only good is to be spoken. The final estimate of Mrs. Eddy's personal character and worth must await a later day. Christian Science is a larger fact than its founder: and its influence must far outreach the personality that furnished its initial impulse of growth. As a method of therapeutics we have here nothing to do. As a method of theology (if we may be generous with the phrase) it has undoubtedly its transcendently good points—not original with her who organized it. It is of course the philosophy of pantheistic monism which has existed in every generation, carried to its extreme logic of practicability: and the power of good will and the prepossession of joy as the law of life, have always a healthy tone. The total product of Christian Science is undoubtedly more good health and more good cheer, both of which are of the Kingdom of God. If some other factors are also involved which are not of the Kingdom—the cause of truth and sanity in faith will doubtless take care of itself in the long run. If Christian Science is folly there are indeed worse follies even in the realm of religious faith, from which it saves its adherents. At any rate, from a liberal view-point, its great significance must lie in its value as a disintegrating factor in the old uncheerful theologies of the churches which have suffered most from its inroads. Perhaps Mrs. Eddy did not know all the good she was doing, and had little interest in the liberalism for which she will be ultimately responsible. But perhaps in the end it will appear that Mrs. Eddy was far from being the most important or most creditable factor in the movement that is identified with her name.

———o———

WE do not like to be misunderstood. We tried last month to justify the action of the "ministers of New York"

in petitioning the Board of Directors of the A. U. A. for a re-opening of the "Rocky Mountain Secretaryship" issue. But we did not intend to imply that that justification was made necessary by the attitude or action of the Board of Directors or the officers of the A. U. A. themselves. Their reception of the resolution passed at the New York Ministers' meeting was cordial and most courteous; their response most prompt and generous. A ready hearing was given to Mr. Holmes for the presentation of his case, and his presentation was followed by action satisfactory to all concerned. No least complaint can come from anybody because of anything that the Board of Directors did or left undone in response to the New York Ministers' request. Rather, their cordial action made obvious the point that we insisted upon; that the New York Ministers' petition was not deemed improper or unwelcome. Our editorial was not in the least directed toward the Board or officers of the A. U. A. but was called forth by certain individual utterances in Boston which seemed to demand that the principle of the right of constituents to petition, request, and advise their representatives on the administrative Board of our National organization, be emphatically stated and insisted upon. We are sorry that it has been deemed by some a criticism of the Directors themselves.

———o———

ARE WE LIBERALS OR RADICALS?

ALL who accept the universal applicability of the law of evolution forswear the possibility of ever being reactionaries or conservatives. Their only question can be as to what kind of progressives they are to be, liberals or radicals. The one word and its connotations is held in high honor in polite society. The other with all its implications is anathema. The two differ mainly in method and velocity. One would plaster, the other purge. The one keeps within sight and hailing distance of familiar shores, the other steers for the deep waters only and launches forth on the boundless deep. The liberal is safe and sane, progressive yet discreet. The radical is more thoroughgoing in his criticism of things as they are. He is less reverent of the generally accepted, but he, though few men see it, has the true historic sense and he keeps his three tenses distinct. He is "always roaming with a hungry heart" toward some "untravell'd world," a Columbus of uncharted seas,

> "Before him not the ghosts of shores,
> Before him only shoreless seas."

But the essential difference between the two is that the liberal is most concerned with the *terminus a quo* while the radical is most concerned with the *terminus ad quem.* The liberal asks how much anything departs from the Bible, the creed, the present order, the accepted scientific theories. The radical asks, "How near is this to the truth, to the ideal commonwealth, to perfect justice?" The one is a great reconciler of things new and old. He seeks peace. The other thinks only of the vision.

The ban that is placed upon the word radical is due to a misconception. The radical is thought to be an uprooter, an overturner. The very word implies that. He is an uprooter but not of the present condition or institution. He is an uprooter of what is false in it, no more and no less. If a faith is three-fourths true he uproots, or better, deserts but the false fourth. Who would condemn such overturning? Like the great radical he brings not peace but a sword, but the central purpose of his work is not to destroy but to fulfil.

Each position has its peculiar dangers and advantages. The radical may embark on an unseaworthy vessel. The danger of the liberal is that of Lot's wife. The radical may exceed the speed limit. He may not be able to find a safe landing place. The liberal may never get under way. He is in a parlous state because he is trying to ride two horses, the new and the old, neither of which he wholly trusts and neither of which wholly trusts him. The liberal has the great advantage of respectability and popularity and is nearer the rank and file. The radical has however great advantages over the liberal in that his freedom is not qualified, that he can move far more rapidly and that he can be positive and constructive while the liberal is in the most destructive of positions. The liberal is precisely at that point where the old is

breaking down under the assaults of the new and half of his work is to show the need of repairing and replacing and perform that work. The radical does not feel the need of revising old statements. He lets them stand as historic. But the liberal must perform surgical work. He must tear down in order to build up as he means to build in the same place. The radical lets the old building stand but refuses to live in it and builds a statelier mansion in broader fields.

Unitarians have come to call themselves and their nearest of kin liberals. As a matter of fact they are historically and should be temperamentally radicals. The liberal movement in Christianity is represented by liberal Orthodoxy which can fulfil that necessary office of leading the many to take the next step forward better with its equipment and larger numbers than we can. But there is need for a radical church to blaze the trails, to do the pioneer work, to maintain the experiment stations. Our historic place has been in the van with the explorers and pioneers rather than with the early colonists. Our great leaders have been more than merely liberals. They have been radicals and have broken fearlessly with the past. In all our great historic controversies, over the preamble of the constitution of the National Conference, over the admission of non-Christians to our year-book list, over the qualifications for admission to our Western Conference, we have taken in the end the left fork of the road and been consistently radical.

If we are merely liberal liberals who are to be the radicals of the religious advance? Radicalism may mean a deliberate choice of the necessarily smaller numbers but its ultimate service of the many is beyond all present temporizings and pleasing of the multitude. Is not Unitarianism virile and true just in proportion as it accepts the false odium of radicalism, faces its dangers and limitations and performs its glorious mission? If we yield that high opportunity the glory and leadership will have indeed departed. The matter with Unitarianism is too often that we are essaying the easier task of being liberals and forgetting our high calling to be radicals. E. S. W.

UNITARIAN HYMN WRITERS

John White Chadwick and William Channing Gannett.

BY HENRY WILDER FOOTE

THE year 1840 was remarkable in the annals of Unitarian hymnody for the birth of three men who have contributed more to it than any others since Samuel Longfellow and Samuel Johnson. The hymns of Rev. Frederic Lucian Hosmer,—the greatest of the three,—were discussed in the October number of THE UNITARIAN ADVANCE. But Rev. William Channing Gannett and the late John White Chadwick have also made precious, if less rich and extensive, contributions to our hymn-books. All three were graduates of the Harvard Divinity School, in different years, though they were of the same age; Chadwick graduating in '64, Mr. Gannett in '68, Mr. Hosmer in '69. John White Chadwick went a few months after graduation to the Second Unitarian Church of Brooklyn, where he spent the remainder of his life, dying in December, 1904, but ten days before the 40th anniversary of his ordination. In the days when he was at the Divinity School there prevailed the laudable custom of asking the students to write hymns for their own Visitation Day, or graduation exercises. Doubtless very many poor hymns were produced, but also from time to time a really good one appeared, and it is interesting to find how great is the debt owed by modern hymn-books to these occasions. Chadwick wrote the hymn for the graduation of the class of '64, and it has found its way into common use,

Eternal ruler of the ceaseless round
  Of circling planets singing on their way;
Guide of the nations from the night profound
  Into the glory of the perfect day;
Rule in our hearts, that we may ever be
Guided and strengthened, and upheld by thee.

All through his life he was a writer of prose and verse, and in his poetry are to be ound a round dozen hymns. Probably the best known of all is his lovely song,

It singeth low in every heart,—

He intended that it should be sung to the tune of Auld Lang Syne, counting that worthy of more dignified words than the traditional ones, and one sometimes still finds it set to that tune. But he wrote better than he knew, words too noble and uplifting to be worthily set to the folksong with its associations with convivial occasions. The hymn cannot be sung to that tune in church without serious injury to the worshipful spirit of a congregation—and it need never be set thus, for there is a fine hymn-tune which suits it admirably, Ward's "Materna." To that setting it is full of uplift and inspiration.

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Though they are here no more!

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, forevermore.

Another of his hymns written the year after he left the Divinity School, is the beautiful one beginning,

O Love Divine, of all that is
The sweetest still and best;—

It is "a song of trust," akin in spirit to the trustful hymns of Whittier and of Mr. Hosmer, with a verse about prayer which is the liberal's phrasing of Montgomery's famous verse,

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
That trembles in the breast.

Chadwick sings,

I do not pray because I would,
I pray because I must;
There is no meaning in my prayer
But thankfulness and trust;
And thou wilt hear the thought I mean,
And not the words I say;
Wilt hear the thanks among the words
That only seem to pray.

Still more akin to Whittier in style and spirit are Chadwick's less familiar verses beginning,

Thy seamless robe conceals Thee not,

But for his signature it might easily pass as a selection from Whittier's "Eternal Goodness," or "Our Master." In Chadwick's song the "seamless robe" is the world of nature about us, "the living garment of God, which reveals him to the wise, but hides him from the foolish." The glory of God irradiates the veil behind which the divine Presence moves.

Thy seamless robe conceals Thee not,
From earnest hearts and true:
The glory of Thy perfectness
Shines all its texture through.

And on its flowing hem we read,
As Thou dost linger near,
The message of a love more deep
Than any depth of fear.

And so no more our hearts shall plead
For miracle or sign;
Thy order and Thy faithfulness
Are all in all divine.

These are Thy revelations vast
From earliest days of yore;
These are our confidence and peace;
We cannot ask for more.

Later Chadwick struck something of the note which is conspicuous in Mr. Gannett's hymns, and, once at least, phrased in a hymn the evolutionary conception of religion. It is interesting to observe the

gleam of these earliest sparks, as the poetic steel first strikes the flint of the doctrine of evolution. Except for the verses of Chadwick and of Mr. Gannett this new vein of thought, so rich in fresh possibilities of religious inspiration, has hardly been touched. Though the hymnology of this century ought to produce many finer expressions of this idea Chadwick's hymn is well worth noting as one of the earliest attempts to adapt the theme to worshiping tongues.

Thou whose spirit dwells in all,
Primal source of life and mind;
In the clod as in the soul,
Ever full and unconfined!
. . . . . .

Thine the atom's faintest thrill;
Thine the humblest creature's breath;
Prophet-soul in every kind,
Yearning still through life and death;

Yearning for the crowning race,
Man, in whom at last is told
Every secret strange and sweet
From the farthest days of old.

Secrets, too, of things to be
In the cycles on before;
Love that stronger is than death,
Life with Thee, forevermore.

Finally there is the noble hymn which he wrote for the twenty-fifth anniversary of his installation. It sums up with exquisite feeling the blessings of the years that are past, the tender love of the Providence who through all change is unchanging.

O Thou, whose perfect goodness crowns
With peace and joy this sacred day,
Our hearts are glad for all the years
Thy love has kept us in thy way.

For common tasks of help and cheer,
For quiet hours of thought and prayer,
For moments when we seemed to feel
The breath of a diviner air;

For mutual love and trust that keep
Unchanged through all the changing time;
For friends within the veil who thrill
Our spirits with a hope sublime:—

For this, and more than words can say,
We praise and bless thy holy name,
Come life or death, enough to know
That thou art evermore the same!

Mr. Gannett, whose longest pastorates have been at St. Paul and at Rochester, has also written about a dozen hymns, of which several are sure of a lasting place. And he also is recognized with gratitude by many congregations, especially in the West, as an editor, with Mr. Hosmer and Rev. James Vila Blake, of Unity Hymns and Chorals, published 30 years ago, and soon to reappear from the press, renovated and brought up to date by Mr. Hosmer and Mr. Gannett. Two of Mr. Gannett's most striking hymns were written in 1873, about the same time, and evidently flowed from the same vein of inspiration. Better than any other hymns which have yet appeared they express the modern sense of the divine immanent in nature. They are the poetical expression of an evolutionist, almost as distinctly as is Professor Carruth's,

A fire-mist and a planet.

The first of them, "Consider the lilies how they grow," is probably the most widely known of all Mr. Gannett's hymns, and, so far as this writer knows, it is the earliest expression in hymnody of the evolutionary conception of the universe, antedating both Chadwick's hymn quoted above, and Mr. Gannett's own still finer treatment of the same theme, considered below.

He hides within the lily
  A strong and tender care,
That wins the earth-born atoms
  To glory of the air;
He weaves the shining garments
  Unceasingly and still,
Along the quiet waters,
  In niches of the hill.

We linger at the vigil
  With him who bent the knee
To watch the old-time lilies
  In distant Galilee;
And still the worship deepens,
  And quickens into new,
As brightening down the ages
  God's secret thrilleth through.

O Toiler of the lily,
  Thy touch is in the Man!
No leaf that dawns to petal
  But hints the angel-plan.
The flower-horizons open!
  The blossom vaster shows!
We hear thy wide worlds echo,—
  See how the lily grows!

Shy yearnings of the savage,
  Unfolding thought by thought,
To holy lives are lifted,
  To visions fair are wrought;

The races rise and cluster,
And evils fade and fall,
Till chaos blooms to beauty,
Thy purpose crowning all!

The second of these hymns of '73 is his fine

The Lord is in his holy Place,—

—beautiful phrasing of the divine life incarnate in nature and in man. But it is less suited to the average congregation, which is liable to puzzle over the line,

Shekinah of the snowflake,—

and to wonder what "Shekinah" means.

No such criticism can be brought against the splendid hymn which Mr. Gannett wrote in 1893, under the inspiration of the Parliament of Religions, to be sung to Dykes' noble tune Nicaea. In the writer's opinion this is Mr. Gannett's finest hymn. Certainly it is more expressive of the religion of the modern man than is Heber's famous hymn inspired by the fourth chapter of Revelation and written for Trinity Sunday,—

Holy, holy, holy, Lord God Almighty,

for which Dykes composed the tune which has carried it far and wide. Even in the modified version of this hymn, as usually sung by Unitarians, one is tempted to ask how much real meaning the imagery of Christian mythology has for to-day. The saints "casting down their golden crowns around the glassy sea," and the cherubim and seraphim are echoes of ancient belief rather than vital figures in the religion of the 20th century. The power of Mr. Gannett's hymns lies in the fact that in finely wrought forms of real lyrical beauty he has expressed the living beliefs of our own time. It is the God Immanent whom he worships, the God who is working out his will through the great evolutionary processes. Observe with what skill the thought is developed in his finest hymn. In the first verse morning and night, suns and worlds praise the Creator; then the generations of living things; then the "groping nations" of men, seeking after the divine light; and finally comes the splendid consummation of the soul's conviction that nothing can separate it from the Eternal Love. Mr. Gannett has within a few years revised this hymn, and it is given here as he now authorizes it.

Bring, O Morn, thy music! Night, thy stars and silence!
Oceans, laugh the rapture to the storm-winds coursing free!
Suns and worlds are singing, Thou art our Creator,
Who wert, and art, and evermore shalt be!

Life and Death, thy creatures, praise thee, Mighty Giver!
Praise and prayer are rising in thy beast and bird and tree:
Lo! they praise and vanish, vanish at thy bidding,—
Who wert, and art, and evermore shalt be!

Light us! lead us! love us! cry thy groping nations,
Pleading in the thousand tongues, but naming only thee,
Weaving blindly out thy holy, happy purpose,—
Who wert, and art, and evermore shalt be!

Life nor Death can part us, O thou Love Eternal,
Shepherd of the wandering star and souls that wayward flee!
Homeward draws the spirit to thy Spirit yearning,
Who wert, and art, and evermore shalt be!

These are Mr. Gannett's most notable hymns. They are now finding recognition outside our own body, though slowly, because of their modernity of thought and their poetical phrasings. They are too far removed from the sentimental doggerel produced by conventional piety to become speedily popular. But they can hardly fail to obtain an honored place in American hymnody, as the modern theology wins its way and seeks to express itself in forms of lyrical beauty. Inevitably the coming faith will learn to sing these songs with grateful appreciation.

Another hymn by Mr. Gannett which is finding its way into the books is his "Year of the Lord," a song of praise in winter for all the blessings of the year. It is less unusual than the hymns already quoted, but its freshness is well shown in this verse,

Praise him for his summer rain,
Feeding day and night the grain;
Praise him for his tiny seed,
Holding all his world shall need;
Praise him for his garden root,
Meadow grass and orchard fruit;
Praise for hills and valleys broad,
Each the table of the Lord!

Other poems of Mr. Gannett's have appeared in the hymn-books, but for the most part they belong rather to private

devotion than to public worship. This, for instance, is true of his quaint, delightful verses,

> I hear it often in the dark,
> I hear it in the light,—
> Where is the voice that calls to me
> With such a quiet might?

Even the stanzas sometimes culled from this poem, beginning,

> O God within, so close to me,

are hardly suited to congregational use; they belong too markedly to individual experience. Yet they are full of charm and beauty.

> Thy heaven is mine,—my very soul!
> Thy words are sweet and strong;
> They fill my inward silences
> With music and with song.
>
> They send me challenges to right,
> And loud rebuke my ill;
> They ring my bells of victory,
> They breathe my "Peace, be still!"

Truly our liberal churches may well be grateful for these two singers of the modern faith, who with Mr. Hosmer, have so nobly carried on the traditions of our earlier hymnody. So long as we shall continue to produce hymns like these we shall hold a worthy place in the religious life of America.

TOLSTOY--AN APPRECIATION

BY REV. AUGUSTUS P. RECCORD

Minister of the Church of the Unity, Springfield, Mass.

UNTIL recently, if any intelligent man had been asked to name the greatest living Russian, he would have answered, Leo Nikolaevich Tolstoy. A few weeks ago to-day Count Tolstoy finished the earthly phase of his career, and it is yet to be determined upon whose shoulders his mantle fell. Inasmuch as his name was known throughout the civilized world and his reputation was world-wide in extent, a review of his unique career cannot but be of interest and profit.

Tolstoy was born upon the ancestral estate of Yasnaya Poliana, 82 years ago last August. He was the youngest son of a Russian nobleman, and was given an education suited to his career as a Russian nobleman. He spent three years at the University of Kazan, then studied law, and received his legal diploma in 1848. Three years later he joined a regiment of artillery and served throughout the Crimean war. At the close of the war he resigned his commission and gave himself up to a life of reckless gaiety. He gambled, fought duels and entered freely into the life of debauchery common to so many scions of noble families. His description of his life at this period reads like a chapter from the confessions of St. Augustine.

Such a life could not be permanently satisfying to a man of Tolstoy's spirit and temper. Something within him rebelled against this continuous round of idleness and dissipation. He turned his back upon Moscow and St. Petersburg and retired to the place of his birth. When the Czar Alexander II emancipated the serfs, Tolstoy interested himself in the condition of the peasants upon his own estate. He saw that a large part of their misery was due to ignorance and poverty, and undertook to remedy these evils. Twice he travelled throughout Europe studying social conditions and acquainting himself with the most improved methods of education. He established schools, administered justice, and sought in every way to lighten the burden of the peasant class in his immediate neighborhood.

All the while he kept asking himself: "What is the outcome of all this labor and effort? Why am I here? What is the meaning of life?" Although he sought earnestly for an answer no answer came. Science ignored all such questions; philoso-

phy recognized them, but failed to provide an answer; and the only plausible solution seemed to come through a sort of unreasoning knowledge, called faith, which the church enjoined and the masses accepted without question, but which he was compelled to reject. He had been reared in the orthodox Greek church, but its teaching had made no lasting impression. He was so constituted, intellectually, that he could not accept its dogmas, and he found no meaning in its ceremonies and rites. By the time he left college he had discarded almost everything for which the church stood, and, as yet, nothing had come to take its place.

His marriage, at the age of 34, put a momentary end to this questioning process. For a time he lost sight of the problem of life through his absorption in the problem of living. Soon, however, the old questions returned and began, once more, to vex him. His willingness to go on living a life that seemed wholly without meaning or purpose, led him to the verge of suicide. He found himself hiding bits of rope and abandoning his habit of carrying a gun for fear that he might yield to the impulse to take his own life. He describes himself as confident that life was not worth the living, and yet as too cowardly to put an end to it. Furthermore, he persuaded himself that multitudes of his fellows were in precisely the same condition. This was the pitiable condition in which Count Tolstoy found himself as he approached his 50th birthday. He had everything to live for, wealth, position, family and friends, and yet could find no meaning in life. Students of morbid psychology are perfectly familiar with the condition. Like Sir Oliver Holt in "The Dawn of a Tomorrow," he must find some new interest in life or he must cease to live. And, like Sir Oliver, he found it through contact with the common people. It was at this juncture that Tolstoy turned to religion. He determined to find, if possible, a faith that would not compel him to stultify his intelligence, one that he could honestly accept. Failing to find it among the theologians and ecclesiastics, he turned to the popular religion, and underneath a mass of superstition and tradition he found what he sought. These were but the accidents of religion. Underneath he found a faith in God and a submission to his will that gave life its meaning and enabled the most ordinary peasant to live laborious days without complaining and to endure suffering and sorrow as all for the best.

This discovery wrought a complete transformation in his life and character. He was like the "twice born" described so vividly by Professor James. He tells us that he was like a man who had been traveling a certain road and had been induced to face about and go the other way. Not only was the goal changed, but his scheme of values was changed. Things formerly on the right were now on the left. Things formerly looked upon with approval now aroused only disgust. He renounced the life of his class, donned the peasant's garb, accustomed himself to the peasant's meagre fare and found delight in a life of drudgery and toil. Dressed in the coarse blouse and great boots of a Russian mujik, it was difficult for even his closest friends to see in him the brilliant Count Tolstoy of other days. And yet it is Tolstoy, the peasant farmer, and not Tolstoy, the gay libertine, who has drawn to himself the attention of the civilized world. The memory of the first 50 years of his life is almost obliterated; the memory of these last 30 years will be treasured as long as men continue to have faith in plain living and high thinking.

For a few years after this crisis in his life Tolstoy found security and peace in a fancied reconciliation with the church, but he soon learned that the old dogmas were as repugnant as ever, the ancient rites as devoid of meaning, while his antagonism was further aroused by the glaring inconsistency between the precept and the practice of the church dignitaries. Renouncing orthodoxy forever, and withdrawing from all association with the church, he began to formulate a religion that should be all his own. He sought to isolate the kernel of truth which he believed to exist at the heart of all religion. He made a thorough study of the Bible, analyzed and weighed the traditions of the church, made a new translation of the gospels, and six years later gave his conclusions to the world in the memorable little volume known as "My Religion."

Tolstoy's religion was a religion of self-renunciation, of humility, of love. It was based upon a literal interpretation of the words of Jesus, and especially upon the teach-

ing of the sermon on the mount. The key to this teaching, according to Tolstoy is to be found in the words, "Resist not evil." Hitherto his life, like that of Christian people the world over, had been based on the old Mosaic rule of force, "an eye for an eye and a tooth for a tooth." Henceforth he, at least, would live according to the Christ rule of non-resistance, "love your enemies, do good to them that hate you," etc. The Kingdom of God must come not by might, or by power, but by the spirit of humility and love.

Furthermore, not only his own life, but all existing institutions were to be judged by this same standard, and it is needless to say that they were found wanting. War was denounced as a crime against humanity. Governments were condemned as imposing upon the individual either the rule of the majority or of a self-perpetuating aristocracy. Churches were held up to scorn as violating man's spiritual freedom. At the same time, if these were evil because they were based upon force, so the appeal to violence in the effort to destroy them was evil. Two wrongs never make a right. The weapon of Christian men and women was their capacity for non-resistance. Resist not evil. Endure persecution, and, if need be, death, rather than be false to your convictions. This was Tolstoy's advice to others, and it was the rule by which he attempted to order his own life. For example, when excommunicated by the Holy Synod in 1901, he uttered no word of criticism or complaint. His reply, addressed to the czar, himself, and not to Pobyedonosteff, the procurator, was a noble plea for human equality, for social justice, for intellectual and religious freedom. When the Peace Conference at the Hague was called by the present Czar, he condemned it as illogical, and predicted its failure. He said that in its effort to lessen the horrors of war it would tend to divert attention from the main issue, the abolition of war, itself. He maintained that war and government were inseparably connected. Inasmuch as government derives its power from the army it will never give up the army, nor will it ever renounce that for which the army is designed—war. His last public utterance, written only a few days before his death, was an earnest plea against the "immorality, cruelty and absurdity" of capital punishment. Thus, he was consistent to the end in his opposition to everything that depends upon force for its maintenance.

It will be seen from this that Tolstoy was a philosophical anarchist. He might almost be called the greatest philosophical anarchist, for he not only preached the doctrine, but he lived it, and lived it as consistently as circumstances would permit. Because of its unfortunate associations the word anarchist brings up immediately lurid visions of daggers and pistols and dynamite bombs, and it will be remembered that it was in Russia that the appeal of the anarchist to violence first originated. It has been well said, that there men "opposing force to force, struck in blind fury of protest at a despotism which seemed unassailable by any other weapons." But it ought also to be remembered that the appeal to violence has no justification in anarchist philosophy. Tolstoy looks forward to the realization of the new social order, not through the inauguration of a reign of terror, but through the gradual recognition of the inherent contradiction between civic institutions based upon force and the Christian law of service and of love.

The great majority of us accept government as a matter of course. We are born under it, live under it, die under it, and it never occurs to us to question its right to be. But, whenever we are impelled to ask the question, we find that the contention of the philosophical anarchist is not without justification. His protest is not against government, as such, but against government based upon might. He makes a careful distinction between society and the state, between a voluntary association, united by common interests, and relying upon public opinion to secure the observance of its laws, and an organized body which relies upon soldiers and the police to enforce its will. Whatever our previous training, we are ready to agree with the anarchist that "the best social order is one where men live their lives in voluntary co-operation and not under the compulsory regulations of the state." The happy life is not the life lived in disregard of law, but one so lived that it is unconscious of any legal restraint. In this sense St. Paul was an anarchist, when he said, "I through the law am dead unto

the law." By voluntary obedience to its spirit he had freed himself from bondage to its letter.

In his advocacy of this ideal, Tolstoy was always consistent. He had as little sympathy with the revolutionary anarchists as with the representatives of the government which they sought to destroy. He warned both, alike, that those who appeal to the sword must perish by the sword. Neither did he sympathize with socialism, in spite of the fact that the latest edition of Webster describes him as "Novelist and socialist." He regarded it as no better than the existing autocracy. "One," he declared, "keeps one class in idleness by force; the other would keep all classes at work by force." It was their appeal to force that made both alike, un-Christian.

It is easy to accuse Tolstoy of inconsistency, and to declare that his teaching is impracticable. There are those who do not hesitate to say that he was never more consistent than during these last few days when he abandoned his home, rather than remain with those who disregarded all of his principles. The ease of such criticism makes it dangerous. Jesus believed that the policy of non-resistance, of loving one's enemies and of returning good for evil, was practicable. What right have we to question his statement, until we have made a more earnest attempt to practice it than has yet been witnessed among Christian people? And what right have we to scoff at one who, whatever his mistakes, made a sincere attempt to put that gospel to the test? If he refused to impair his usefulness by a too rigid application of the principle, why accuse him of inconsistency? Why not admit that, in this willingness to compromise, we have an indication of good sense that is quite rare among social reformers? Where shall we look for a more unsparing critic of the bureaucratic organization of Russian society? Where shall we find one more unyielding in his antagonism to war among nations and injustice and oppression among men? Where shall we discover a more constant advocate of the democratic way of teaching men to govern themselves by letting them do it. In all this he approached nearer to the mind of the Master, and appropriated his sense of moral values more fully than any man of his day and generation. No error of judgment in prescribing a remedy for social ills can detract from the service he rendered by emphasizing the gravity of those ills. No failure to appreciate the worth of state and church in other lands can lessen the importance of his insistence upon the need of self-discipline, in both politics and religion. And no mistake as to the function of force in human society can weaken his contention that love is stronger than hate, and that men are often drawn by an appeal to their affections where they could not be driven by an appeal to their fears. We may feel that his attempt to live the Christian life, as he understood it, resulted only in failure, but it is better to have tried and failed than never to have tried at all. Time may yet demonstrate that the result was not failure. As long as men recognize the worth of the ideals for which he stood, as long as they realize that the Kingdom of God will come neither by the exercise of power nor the display of might—but by the spread of the Christ spirit of humility and love—so long the name and fame of Tolstoy will rest secure.

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LIFE'S ALCHEMY

By E. S. Goodhue, M.D.

(The life of the world is all compounded and made to grow out of the working together of those mingled elements like the seething, internal fires of the earth, that, when felt so near that they hurt us, are named evil, but otherwise are innocent.—C. F. Dole.)

Of good our ills are made, and surely will
Prove good to us, if only we
Dissolve them with our Alchemy——

For nothing harmful is to him who knows
How to resolve the woe and pain
Back to their elements again.

The lack within us lies, and all is good
Which comes to good men everywhere
Through water, fire, or earth, or air.

Holualoa, Hawaii.

MRS. JULIA WARD HOWE AS A MOTHER

BY REV. J. T. SUNDERLAND

MRS. HOWE was one of the most faithful, loving and devoted of mothers. She brought up a family of five children, a son and four daughters, all of whom became worthy, useful and honored members of society.

I want to call particular attention to this side of her life, because it is so often said that educated women do not make good mothers—that culture somehow detracts from motherhood, and especially that women who go so far as to care for the welfare of the city, the state and the nation, and to desire the privilege of voting, for that very reason must neglect their children.

Mrs. Howe was highly educated, she was richly cultured, she cared always and earnestly for the welfare of her city, her state and nation, and for fifty years she never ceased to lift up her voice on all proper occasions to let it be known that she wanted the ballot for herself and her sisters. But all who knew her unite in testifying that there could not be a truer or a better mother.

All her intelligence and culture and wide interests in public life, enriched her home, made her a truer and more delightful and helpful companion to her husband, and a dearer, more lovely and more inspiring mother to her children. Think how much more she was able to give to her children than would have been possible without her culture, her knowledge and her wide outlook! For children to be brought up with such a mother, is the finest of all possible educations.

We have many portrayals of Mrs. Howe's home life. Perhaps none is better than that given us by her daughter, Mrs. Richards, in her book entitled "When I Was Your Age." Says Mrs. Richards, "Our mother's genius might soar to heaven on the wings of such a song as her Battle Hymn of the Republic, but we always considered that she was tied to our little string, and we never doubted our perfect right to pull her down to earth whenever a matter of importance—such as a doll's funeral, or a sick kitten—was at hand.

"To her our confidences were made, for she had a rare understanding of the child-mind. We were always sure that Mamma knew 'just how it was.'

"Through all and around all, like a laughing river, flowed the current of her wit and fun. No child could be sad in her company. If we were cold, there was a merry bout of 'fisticuffs' to warm us; if we were too warm, there was a song or story while we sat still and 'cooled off.' We all had nicknames, our own names being often too sober to suit her laughing mood. We were 'Petotty', 'Jehu,' 'Wolly' and 'Bunks of Bunktown.' What fun we got out of these names! It was worth while to have measles and things of that sort, not because one had stewed prunes and cream toast, but because our mother sat by us, and sang 'Lord Thomas and Fair Elinor,' or some mystic ballad.

"It was very strange to us to find other children holding their revels without their father and mother. 'Papa and Mamma' were always the life and soul of ours.

"Sometimes our mother would give us a party—and that was sure to be a delightful affair, with charades or magic lantern or something of the kind.

"Study always formed an important part of our mother's life. It was her delight and recreation, when wearied with household cares, to plunge into German metaphysics, or into the works of the Latin poets, whom she greatly loved. Yes, very much our mother loved her books, yet how quickly were they laid aside when any head was bumped, any knee scratched, any finger cut! When we tumbled down and hurt ourselves, our father always cried, 'Jump up and take another' and that was very good for us; but our mother's kiss made it easier to jump up.

"Our mother read to us a great deal too, and told us stories from the Trojan War down

to 'Puss in Boots.' It was under her care that we used to look over the 'Shakespere book.'

"We had many famous picnics and parties. The picnics are remembered with especial delight. A picnic with our mother and one without her were two very different things. I never knew that a picnic could be dull till I grew up and went to one where that brilliant gracious presence was lacking.

"Our walks with our mother are never to be forgotten—twilight walks around the hill behind the house, with the wonderful sunset deepening over the bay, turning all the world to gold and jewels; or through the Valley itself, the lovely wild glen, with its waterfall and its murmuring stream, and the solemn Norway firs, with their warning fingers. Here, and in the lovely lonely fields, as we walked, our mother talked with us, and we might share the rich treasures of her thought.

'And oh, the words that fell from her mouth
Were words of wonder and words of truth.'

"One such word, dropped in the course of conversation, as the maiden in the fairy story dropped diamonds and pearls, comes now to my mind and I shall write it here because it is good to think of and to say over to one's self:—

'I gave my son a palace
And a kingdom to control,—
The palace of his body,
The kingdom of his soul.'"

What a sermon was that! Do you think a child would ever forget it?

That is the way to teach children religion—your children and mine—we must do it as Mrs. Howe taught hers. We must live very near to them, as Mrs. Howe did. We must win their confidence, as she did. We must be their truest, nearest, dearest of friends, as she was. We must let them see that we care, very deeply care, for love and truth and God, and all the high things that religion stands for. And then, when we are alone with them, in beautiful places, and we feel that we are very close to them in sympathy and feeling, we must speak the simple, reverent, earnest word that is in our hearts, drop the seed of a sweet, high, tender thought, perhaps about God, perhaps about duty, perhaps about living nobly, into their minds. And we may be sure that it will be a seed of life. It will not die. It will live and grow in the years to come, when we have forgotten all about it. It will bear fruit after we have gone from the earth.

Mrs. Howe was a fine musician. A volume of musical compositions from her pen was published only two or three years ago. Her voice was one of rare sweetness, and until very late in life she was wont to give great pleasure to her friends by her singing. In her home her music was a constant joy to all. Her daughter, Mrs. Richards, writes: "Our mother's story should be sung rather than said, so much has music to do with it." Her children recall as among the very happiest recollections of their home life, the habitual gatherings of the family at twilight around the piano to sing together, but especially, greatest treat of all, to listen to the songs of their mother. It seemed to them that she knew all the songs in the world, for she never came to the end of her repertoire. Besides those of her own composing, there were "gay little French songs, all ripple and sparkle and trill; and soft melting Italian serenades and barcaroles, which seemed like the notes of the nightingale; and merry jovial German student songs, which she learned from her brother when he came back from Heidelberg." And with all the rest there was no lack of songs that were serious and earnest, full of noble thought and tender feeling. Thus it was, that through all the years that her children were growing up, music was one of the most constant and effective of all the agencies laid hold of by Mrs. Howe to add charm to the home, and make it the most attractive place in the world to her family.

Mrs. Howe was a woman of a deeply religious nature. But her religion was not superstitious or dark or ascetic, or one that cut her or her children off from society or from the joy of life. It was a religion of light and reason and love. It appealed to what was highest and best in both old and young. It made her children, as it made her, sympathetic toward sorrow and suffering, and helpful to all who needed assistance; and it opened her life and theirs to everything sweet and beautiful and good.

Hartford, Conn.

SYMPOSIUM

"Have We An Adequate Theology?"—In Response to Rev. R. W. Boynton's Address Published Last Month.

Rev. Thomas R. Slicer, Minister of All Souls Church, New York.

I find myself compelled to differ with the entire argument in Mr. Boynton's brilliant paper "Have we an Adequate Theology?" Because first of all I believe that the mission of the Unitarian faith has been to reduce dependence upon theology to its lowest terms in order to lift religion to its highest efficiency. The field of religion is not in the speculative reason, but in the devouter affections. Illumination of mind is not necessarily coincident with the ability to develop definitions. When a great university president said that "no child ever learned any religion out of a catechism because there is no religion in a catechism," he very properly distinguished between religion and its definitions. An adequate theology is ike an adequate cook book, which is meant for the instruction of people who cannot cook, and between the recipe by which food is prepared and nutrition there is a rather remote relation. The business of religion is to nourish the soul. The business of theology is to inform the intellect. The study of theology is vastly important, as the study of the processes of the human mind is essential to a knowledge of its history. No part of this history can be neglected, but the full flower of religion can be produced without any knowledge of it. Cross fertilization and the breeding of new varieties is an interesting department in the philosophy of religion and the history of the human mind. It prevents the advertising of new varieties which only turn out to be reversions to type; it finds its warning in the axiom of evolution that "the tendency of tame varieties is to revert to the original type." It is for this reason that much new thought is old thought masquerading in a new dress, and it is important to the modern mind that it shall be acquainted with "our contemporaries, the ancients." All this is not a department of the soul's experience however, and since the Unitarian faith has to do pre-eminently with the soul's experience chiefly in disencumbering itself of its baggage it behooves us to enquire always in discussing the adequacy of the theology, "adequate for what?" No purpose of an adequate theology can be mentioned in the same category with the dynamic of the spiritual life. It is for this reason that Mr. Boynton's contention seems to me a plea for more baggage without a sufficient estimate of motive power. The unerring certainty and momentum of a train depend upon the engine and not on the baggage car, although the baggage car may contain material very valuable to a sense of possession in the passengers. And, not to force the figure too far, I might add that any railroad does well to limit the amount of baggage for which it will be responsible, and, as an old Unitarian once said to me as to the differences of theological belief between the minister and his hearers, "Baggage is always at the risk of the passenger."

THOMAS R. SLICER.

President Franklin C. Southworth, of Meadville Theological School.

I am indebted to Mr. Boynton for an unusually vigorous and pungent statement of the need of clear thinking among us on matters of religion, and of the recognition of facts in religious experience which we have perhaps had a tendency to neglect. I hope his able paper will be widely read and pondered. There is much in it that we need to take to heart—in particular the part played by symbolism in religious institutions, and the new conception of religious education which grows out of the new psychology.

I find myself compelled to dissent from Mr. Boynton, however, in his conclusion that the absence of an authoritative creed necessarily indicates the absence of a theology, or that our tendency from the beginning has been to depart as widely as possible from accepted Christian truth. My acquaintance with our leaders from Channing down

brings me to the contrary opinion. No man has used more emphatic language than Channing in affirming his allegiance to the church universal; and Martineau, while willing to renounce the Unitarian name in so far as it seemed to him exclusive, clung with great tenacity to the name of Christian. These men are not exceptions, but typical.

And if we have neglected symbolism, I cannot believe that we have entirely forgotten "that men are poets." Certainly in Unitarian circles religious faith has blossomed into poetry and hymn as nowhere else in America, and if the Puritan reaction against symbolism meant an aesthetic loss it meant also a tremendous moral gain.

Moreover though I should hail with joy the coming of "a commanding Unitarian theologian," I doubt very much whether we should all rally to his standard if he appeared. Mr. Boynton correctly says that "never before was the output of theological books and systems comparable . . . to that of the last twenty years." These theological systems divide into different camps every denomination in Christendom to-day, even those which are fortified with the most elaborate creeds. More and more are men of every denomination asserting their prerogative of renouncing the "limitations of definiteness" in the interest of freedom, and while this is the case it is hardly reasonable to expect that Unitarians will succeed in formulating a "distinctive theology" or a distinctive sociology. When the word Unitarianism becomes synonymous with certain fixed theological conclusions in our rapidly evolving world of thought, I fear it will be found less interesting to mankind and less a factor to be reckoned with among the forces which make for progress. F. C. SOUTHWORTH.

Rev. Earl M. Wilbur, Dean of the Pacific Unitarian School for the Ministry.

The question asked by Mr. Boynton, why Unitarianism does not succeed better with the multitude, touches a problem that involves many elements, and can not be satisfactorily answered in any single sentence. Perhaps, even if we had an adequate theology, but other conditions remained unchanged, we should still not win the multitude. Why did the religion of Jesus himself not succeed better with the multitude? for the only popular success he won was superficial and short-lived, and the net result of his personal ministry was measured by eleven simple peasants, and a little roomful of others.

Still, we ought by no means to rest content with the results of our work, if we can discover means to improve them. But before discussing the specific question raised, let me note certain other elements involved, besides our theology. Most important of all, I think, is the natural aversion of most men to change the form of their religion. So long as it serves practical purposes fairly well, they will ignore admitted defects in theology, polity, or ritual, far sooner than fly to others that they know not of. We must also take serious note of the prejudice that is so general, and is still so assiduously cultivated, against the dangers of Unitarianism; so that, in most cases, we do not even get a hearing for our cause on its merits. We circulate tracts in numbers that seem to us large, it is true; yet how many out of the ninety-one millions in the land have ever even seen a Unitarian tract? And how few have read enough of them to effect a conversion, even had they been open to conversion? Our faith is far less well advertised than Mr. Boynton assumes. Even when preached, it has, owing to conservatism and prejudice combined, not had a wide hearing. My own city of Berkeley offers a particularly favorable field; yet there is no ground for thinking that of its forty thousand people one in ten ever once went to hear a sermon in our church. And could it be expected that even were our theology absolutely adequate the casual visitor or even the inquirer would hear a sermon so wonderful in its difference from those preached elsewhere that he would be sure to come again and again?

I might mention other contributory causes to our slow growth—the fact that our preachers have too often emphasized our doctrinal peculiarities, and too little magnified the central truths of religious experience; that so many come-outers among us have damaged our cause by their negations and their antagonistic attitude toward other churches; that we have wickedly neglected the religious

nurture of our children and young people; and that our people (as a whole) have been as niggardly toward our work of church extension as they have been generous toward almost every other good cause.

By what I have said thus far I mean to suggest that no possible enrichment of our theology is likely to work a radical change in results so long as these other elements remain unchanged.

But I agree that it is possible for us to present, to have, a much richer and more satisfying theology than is stated simply in the Saratoga preamble, and the five points of "Our Faith." It is a great misfortune if these have been so widely accepted as Mr. Boynton seems to assume as the expression of our whole religious message. They are but a skeleton. He is a poor preacher who does not add flesh and blood and nerves to them; or, to drop the figure, who does not make large use of the further truths involved in these statements or warranted by them. "Our Faith" is confessedly (see Clarke's "Vexed Questions") only a contrast to the Five Points of Calvinism. Dr. Clarke would have been the first to insist that we also keep the much larger body of faith which we have in common with Calvinists and even Catholics.

If our theology is to be widely adequate, for example, it must, I think, and it may in all consistency with its fundamental positions, again bring forward some of the great doctrines that have grown out of the religious experience of centuries—doctrines too much overlooked by us in the strain of our controversies, but never denied except in some offensive form; I mean such doctrines as incarnation, inspiration, revelation, reconciliation, justification, forgiveness, providence, and others which even the "Five Points" soon suggest to an inquiring mind. These have stood for vital moments in the religious experience of the Christian world; and they need continually to be kept fresh and reinterpreted to new generations.

I cannot go very far with Mr. Boynton in the specific suggestions he makes for rendering our theology more adequate. To replace the thought of God by that of a society of spirits is, to my thinking, not to enrich our theology but to dilute it and to undermine religion; and that, I have to confess, has been the way I have been impressed by most of the attempts I have read or heard, to interpret religion in terms of Pragmatism.

I agree that the thought of Jesus as mere leader may be improved—but only by bringing him nearer to man than ever, so that we feel the elbow-touch. Mr. Boynton was unfortunate in his comment upon "Salvation by Character," for we can not go back to salvation by creed or by ritual, which that opposed. The crucial question is how struggling men are to *achieve* that character which means salvation.

Mr. Boynton is decidedly right: we do seriously need a theologian who shall fully and persuasively expound our faith in all the richness of its implications. We have never had one. Martineau gave us at most only a philosophy of religion. Clarke fifty years ago, and Drummond recently, have been the nearest approach; but they have written too much with an apologetic or a polemic attitude toward orthodoxy. Who will give us, in two ample volumes, an adequate statement, wholly positive and constructive, of the whole faith that a Unitarian of rich and vital religious experience may cherish?

EARL M. WILBUR.

Rev. Charles E. St. John, Minister of the First Unitarian Church of Philadelphia, Pa.

Perhaps a brief reply will be adequate. I have an adequate theology, one that recognizes the reasonableness of the past, gives strength and moral purpose for the present, and sheds light upon the future, one, moreover, which I am able to make adequate for a few other persons. I am unable to make it satisfy all the citizens of Philadelphia. I do not believe any theology exists or ever will exist by the use of which I, being the man I am, could sweep Philadelphia off its feet.

CHARLES E. ST. JOHN.

Rev. L. Walter Mason, D.D., Minister of the First Unitarian Church, Pittsburgh, Pa.

Have we an adequate theology? With Mr. Boynton I say, No. In the past this has been inevitable, a limitation inherent in

an age of analysis. The modern theologian, or the forerunners of the modern theologian, have been challenged at every step as to their authority. The mind of Christendom through centuries has been trained to believe that the only authority in religion is the last will and Testament of a departed God. Authority in the things of the spirit has had to be a matter of documents. A man of spiritual discernment declared, "I am surer that my rational nature is from God than that any book is the expression of his will." But where is his authority for setting up his opinion against the recognized authority of Christendom? What is his evidence, and where are his witnesses? Before the modern theologian could build, this necessary work of establishing the competency of his witnesses had to be done. I cherish the belief that this is substantially effected.

The earlier stages of the scientific habit of mind were narrow, dealing only with the testimony of the physical senses, inclined to ignore or deny the moral and spiritual faculties. But to-day the phenomena of "the varieties of religious experience" have come within the field of science. Why? Because the moral and spiritual senses are believed to be witnesses of unseen entities. Because they are believed to respond to stimuli, as truly as the eye to light and the ear to sound. Not that the origin and history of man's spiritual nature will ever come wholly within the range of science. That can only be expressed in terms of mysticism and poetry. But the story of our spiritual genesis, as well as the most towering aspirations of the soul must rest deep bedded in the solid foundation of our rational nature.

If religion is ever again to be the vital thing in life and human affairs that it has been in the past, its theology must grow out of the accepted scientific and philosophical beliefs and the political and social ideals of the people. We may smile at the crudeness of the old theology, with its external God creating the world like a great mechanic, and then withdrawing to some remote place in the heavens, and governing the world after the manner of an absentee king. But we must also remember that that was the philosophy and the political economy of the people. And so long as that was the learning of the school and the university, the church could make and unmake kings, and breathe a divine life into art. To-day the school and the church are divorced. Pope Pius X in his Encyclical Letter of July 28, 1910, instructs his bishops: "Let not young clerics frequent the public universities, except for very weighty reasons and with the greatest precautions on the part of the bishops." Religion and learning must be reunited in a theology which meets the need of the whole man, or the church will continue to remain a thing apart from modern life.

The old theology which rested on the old theory of the world, was not made by one man or in one age. It was fifteen hundred years from Paul to Calvin. A new world theory has taken possession of the modern mind, and on this theory, true or false, or partly true and partly false, must rest the new theology. Can this unlike the old be created at one fell stroke? Can it be created by one man, or one denomination? for a denomination in a less degree shares the limitations of an individual.

When the International Congress of Liberals was in session this past summer in Berlin, the question came to me again and again, "Has the time not come when a company of these men, (drawn from all denominations from Modernist to Unitarian, from all who believe in the Immanent God) might, by special provision for them, granting such time as they might need, be able to embody the needed statement of faith and practice, which might at once satisfy the understanding and the spiritual aspiration, and furnish the needed discipline for the will, and at the same time open the highway to that larger fellowship which should include its score of denominations?

Unitarians have had and still have a most worthy place in that preparation for that "adequate" theology, but to-day we are not working alone. And when it comes I am not concerned that it be distinctively Unitarian, only that it be adequate to human needs.

If Mr. Boynton were complaining because we have not already created an adequate theology, I could not share his feeling; but as a note of warning of our need—the need of the modern world, as a challenge to the great and inspiring work before us, as such it has my fullest sympathy, my most cordial endorsement.

L. Walter Mason.

THE MISSIONARY SPIRIT

CONDUCTED BY REV. CHARLES W. CASSON

The Sociology of the Lord's Prayer.

ONE chief element and characteristic of the missionary spirit is sincerity. The missionary is one who phrases The Fact in language clear, definite, unmistakable. He is never a perpetuator of the phrases of the dead past. His living message demands new expression in modern words, fitting the thought and the times.

In all ritualism there is peril to religion. A ritual is a vocal straight-jacket for the energies of a living faith. At best it is but a phonographic record of a one-time religion. It is the automatic alternative to the real thing. Religion deals with a mind that thinks and a voice that speaks what is thought. Repetitions are poor substitutes for the expression of experience.

And on the other hand, it sometimes happens that old forms have a content of meaning that is not always recognized by the users. The charm and the miracle of the Bible are that the applications of its phrases are indefinitely elastic. And it becomes the duty of every one using a phrase to discover and declare its most modern inference.

In the Lord's Prayer, which forms a part in practically every liberal religious service, is found a wealth of meaning that is apparent probably to but few of us. There are social inferences that are of wonderful significance in these days. There are suggestions in the familiar phrases of the new truths that are forcing themselves into our minds and which form in large part our new religious message.

The demand to-day is for social interpretation of religion. As the unity of man and the solidarity of human interests become increasingly apparent, there is a corresponding demand for a religious message that shall be adequate in its application. Hence we are wise indeed to discover the real significance of the phrases that we use in religion.

"*Our Father*," said Jesus. The direct implication of the words is a definite relationship between men. A common Fatherhood means a common brotherhood. The plural pronoun reveals the recognition by Jesus of the social bond. He did not use the singular pronoun that would have denoted a purely individualistic view of religion. He did not make religion a private and exclusive relationship by saying "My Father," but he made it as broad as humanity itself by the plural form.

The Fatherhood of God cannot be considered apart from the brotherhood of man. No one can become a true son of God who does not first become a true brother of his fellows. The path to the privilege lies through the domain of duty. It is a merit to be deserved by brotherly action alone. To pray the one without acting the other is as useless as it is foolish.

But what does brotherhood really mean in social life? In what and in how much does the religious principle touch and affect the daily relation? Under what obligations to our fellowmen are we placed by the use of the term? How much will it cost us to be consistent? Are we prepared to have the social courage of our religious convictions?

Brotherhood must at least mean the recognition of the larger social life and the larger social problems of the world. We must get out of our little self-worlds. Ours must be the larger view, the broader aim, the living of the life universal. Individualism must at last give place to a more inclusive philosophy. Ours is the life of humanity. We are each segments of the circle, members of the family, units in the larger sum.

It thus becomes apparent that we cannot ignore the sociological. Religion roots itself in the spiritual fact, but it blossoms and fruits in the social act. And whoever has breathed the Lord's Prayer as discerningly as devoutly must have felt the sense of social unity binding all men to the one Father-heart of God.

And more, brotherhood necessitates an active and consecrated participation in the social movements whereby the term

"Our Father" is at last finding concrete realization. I do not say that a man should be a socialist or a single taxer, but it is absolutely sure that if he is not found in his place in some special movement for the human uplift, he has never entered into the consciousness of his higher privilege and power as one who calls God "Father." It is in these movements that the will of God is being fulfilled to-day. They are but social symptoms of the presence and the power of the Almighty.

"*Hallowed be thy name.*" We hallow what we love, and nothing else. Love makes reverence inevitable. To hallow the name of God one must love God. And to love God one must love also the creation of God. All that he has made becomes sacred. All things, all places, all persons, are therefore to be hallowed. No man is so low and degraded that he does not command our voluntary reverence as the creation of the God we love. Do you not hallow the old, wornout, worthless keepsake that was made by the fingers of one you loved and lost? Then shall you not love and hallow every lowest creation of the Being you call Father?

There is no realm of life, social, political, industrial, that can truly be called secular. There is no class of people, however mean and unfamiliar, whose rights we do not respect and whose happiness we do not seek. Until we have hallowed God in his works it is useless to hallow God in his name.

"*Thy kingdom come.*" The coming of the kingdom of God into the personal life is but the beginning of religion. The real work of religion is the task of making socially universal what now we are seeking to make dominant in the personal life. It calls for the introduction into every realm of social endeavor and relation of the God-principle of love. It seeks the inauguration of that system of social life in which justice and love and brotherhood shall be the supreme facts.

"*Thy will be done.*" What is the will of God? That men should forever battle in business, strive in society, and compete in every relation of life? That man should oppress man, that life should forever be a struggle for existence, that all life, from tinshops to temples, should be competitive? A universal "no" is the reply. The laws of God are not those of strife and separatism. They find better expression in the term "co-operation." It will be in the social and industrial union of man that the will of God will "be done on earth."

Our manifest duty, then, is the transference of heaven's ideals into earth's realities. Heaven and earth are not now synonymous terms, and it is our religious part to eliminate the difference as speedily as we can.

"*Give us this day our daily bread.*" The Christian church restricts its business to the distribution of what it calls the bread of eternal life. A spiritual gospel is preached, having little or no relation to the physical needs of man.

In this fact may be read in part the cause of the decline of the modern church. The prayer of Jesus has long since ceased to be the prayer of the church. The church has forgotten that the prayer that goes up unceasingly from every toiler's heart, and that rises in a monotonous chant day by day from the ranks of the masses, is the same prayer spoken by Jesus nineteen centuries ago, "Give us this day our daily bread." It is the prayer expressed by every thud of hammer and whirr of wheel and noisy clamor of industry.

When part of the necessary function of religion shall be the settlement in some wise way of the bread question, the church will soon enough find people eager to listen to its spiritual message. But it cannot expect to accomplish much along its special spiritual line when every industrial sound helps to spell a prayer—a prayer for daily bread. So long as it is the one great aim, the one great anxiety, the one great and universal prayer of men, religion cannot hope to appeal until it sets forth some proposition for the answering of that prayer.

"*Lead us not into temptation.*" What is industrial life to-day but a great trap set for the souls of men? On every hand there are offered inducements to become selfish and unclean. The man who would sell his soul has many bidders, and these seek him out and try to force the sale. Industry is the great vortex of selfishness from which

the few struggle undefiled, and into which the mass go down to failure of both body and soul.

Is not this prayer a supplication to the God of life to remove those conditions in our social life that trap and ensnare? And shall it not be answered by the action of those who have learned the great fact that God has made them his co-creators, and who exert their power to abolish these conditions? In no other way can the phrase be explained or interpreted.

What most we need to-day is a social ideal of life. We have succeeded fairly well in giving to the world the ideal of personal purity and strength and the life harmonious. But the time has come when the ideal must be socialized. The Unitarian church will not achieve its largest success or exert its widest influence until it has such an ideal, and dares to express it to the world. Now it stands for the Fatherhood of God in matters spiritual. Now it declares the brotherhood of man as an intellectual affirmation. But it must now express these sublime truths in economic terms. When we have constructed a social ideal in consonance with and in fulfilment of the splendid principles we hold to be true, we shall have entered a new era of growth and grandeur.

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THE ELIZABETH LYMAN BULLARD FUND

IN response to the appeal made early in October by Rev. Henry Wilder Foote, Secretary of the Department of Education of the American Unitarian Association, for money to be used as a loan fund to assist young men intending to enter our ministry to receive a college training, a fund has been established for this purpose. At the present writing it consists of a thousand dollars, given by a Boston Unitarian, to be known as the Elizabeth Lyman Bullard Fund, the income of which alone is available. Mrs. Bullard, for whom the fund is named, was a sister of Dr. Charles W. Eliot, and was a woman interested in all forms of good work. It is hoped that the fund will speedily grow to larger dimensions, for, doubtless, many of Mrs. Bullard's friends will be glad to add their contributions to this admirable foundation.

AMERICAN UNITARIAN ASSOCIATION APPEAL

THERE are but four months remaining in which the churches that have not already made their contributions to the American Unitarian Association have opportunity to do so. Unusual helps are this year provided by which every society may present the work of the National body effectively to its people and thus secure a generous response.

First.—A circular indicating exactly what part of each dollar contributed to the Association goes to each department of its work has been prepared. The division is as follows: For Church Extension, fifty-five cents; for Publication, ten cents; for Foreign Relations and Fellowship, ten cents; for Education, ten cents; for New Americans, ten cents; for Social and Public Service, five cents; and there is added a short description of some of the most important details of the work.

This attractive circular may be had in any quantity upon application, and it may be used for distribution in the pews, or it may be sent through the mail with a collection envelope and printed letter of appeal signed by the minister and members of the Parish Committee.

Second.—Collection envelopes may be secured in any number desired, and these may be distributed to members and friends of the society with the fore-mentioned circular, the same to be filled and placed in the contribution box on a special Sunday, or passed to the minister or treasurer.

Third.—Rev. William Channing Brown, the Financial Secretary of the Association, will co-operate with the minister, church committee, or Alliance officers of any church in its effort to sustain the National work. He will preach, or speak to groups of people regarding the work of the Association. He will help by correspondence in all possible ways. Ministers and officers of the churches and Alliances are invited to use these helps whenever they can do so.

Address Rev. William Channing Brown, 25 Beacon Street, Boston, Mass.

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—There are several good protections against temptations, but the surest is cowardice.—MARK TWAIN.

The Modern Church and Social Justice

CONDUCTED BY JOHN HAYNES HOLMES

IT is not the plan of this department to refer to other articles published in the ADVANCE, or to criticize opinions set forth by other contributors. Nevertheless, the little controversy precipitated by Prof. Francis A. Christie, by his letter of reply in the November issue to the statement of Rev. Peter Molyneaux in the October Symposium, defines so accurately (even though unconsciously) the real issue which is involved in the whole complex problem of the social aspects of applied religion, that I cannot refrain from making it this month the basis of my remarks. Once understand the exact point of difference between Prof. Christie and Mr. Molyneaux, and the *raison d'etre* of the present fight within the church for the cause of social justice is instantly made manifest.

Mr. Molyneaux, it will be remembered, asked point-blank the embarrassing question —just what are our churches, which make such boasts of their humanitarian enterprise, doing for social justice to-day? "What," he demands, "did the Unitarian church of Milwaukee do to help elect the Socialist administration of the city? . . . Are there churches that can tell us what they did to help men win strikes for better conditions, thereby raising the standard of living in their communities? Or can any tell us of the sending of committees to the legislatures of their states to advocate the passage of child-labor laws or eight-hour laws?"

To these very pertinent inquiries, Prof. Christie offers the reply which has been made to all social heretics in our body since the days of Theodore Parker. He makes the inevitable appeal, that is, from the church as an organization to the individuals who compose that organization. Mr. Molyneaux's "challenge," says Prof. Christie, "is probably a safe one. It is unlikely that any church can meet it, and that for a good reason. The reason is that the members of the churches have preferred to accomplish their purposes in other ways. The instance of committees to plead for child-labor legislation has become the stock instance, and the failure of the church to report such a committee is cheaply used as a means of accusing the churches of indifference or hostility to such reformative legislation . . . . The fact is that Christian men and women, kindled by the religion of Jesus as it is preached to them in the various churches, set up a special organization to secure such legislation." In other words, the churches cannot themselves act as organized agencies of social reform; they must be content with awakening the social conscience in the men and women who comprise their membership, and then send these forth as individuals, to co-operate with similarly inspired individuals for the redemption of society. "Not a year passes," says Prof. Christie, "in which I, *as a member of a religious body*, am not solicited to do something for one social reform or another . . . . . I have yet to hear of a request that a church as a church shall become an active organized agent for these reforms. We do not do things that way."

This reply of Prof. Christie reminds me of the recent cover-picture on the Thanksgiving Number of *Life*—called "Unbidden Guests"—wherein a Pilgrim family was represented as eating their Thanksgiving dinner at night, while through the open window peered a group of naked savages. This picture is admirable in every way, says a captious critic, excepting that the Pilgrims never dined at night, they did not have open and shutterless windows in their houses, and the New England red-skins did not go naked in the winter-time. Like this artist, Prof. Christie has done an admirable piece of work, but unconsciously he has wholly misrepresented the facts. It would be interesting to know for example, where he has been all these years, that he has "yet to hear of a request that a church as a church shall become an active organized agent for social reforms." The fact of the matter

is, that the churches have always been "active organized agents" for a certain limited class of social reforms, and have never thought of such a thing as throwing the responsibility for the accomplishment of these reforms back upon their individual members. Within certain very restricted areas of activity for social betterment, the churches have never hesitated to act as churches; and it is only when these restrictions have been passed, that the churches, and the apologists for the churches, have fallen back upon the subterfuge of a distinction between the church as an organization and the members composing that organization.

When, for example, have the churches, as "active organized agents," ever declined to enter the fight against the liquor traffic? In many ways the fight against the "demon of rum" is the greatest social fight that is "on" at the present moment. Here is an ill which not only ruins the lives of millions of men and women, but, in so doing, strikes at the very heart of the social fabric itself. No sane man to-day regards the drink evil, from the standpoint either of its causes or its consequences, as a problem merely of the individual life. From both standpoints alike, the evil is seen to be social in its nature, and the fight against it, therefore, as a great fight for "social reform." Now, whatever may be said about the churches in other directions, in this stupendous combat at least, the churches, to their everlasting glory, have ever been "foremost in the fight." They have always inspired their members to wage this warfare outside the church as individuals—this ought to go without saying! But they have realized also that the churches must act *as churches*—and right nobly have they done it!

Or again, look at what the churches have done, "as active organized agents," to fight the gambling iniquity. The last great battle against this social abomination was fought in New York State under the leadership of Gov. Hughes, and the Governor has himself borne testimony to the fact that he could not have won his fight had not the churches upheld his arms. And by this he meant *churches*, and not the members of churches working in outside organizations! Yes, strange as it may seem to Prof. Christie, the churches actually sent committees to the legislature at Albany, and demanded the passage of the Anti-Race-Track Gambling bills in the name, not of secular organizations, but of the churches of Christ in New York. Here is one case where Mr. Molyneaux's challenge can be answered—here at least the churches found no "other ways" of doing the work of God!

And so I might multiply the instances of the social reform activities of the churches as churches! I might refer to the churches in New York, as I suppose in other cities, which have established public milk-depots in their parish houses; I might refer to the help given by several churches in New York *as churches* to the 70,000 girls involved in the historic garment-workers' strike last fall; I might refer to the New York Federation of Churches, which, under the wise and courageous leadership of Dr. Walter Laidlaw, is grappling at first hand with such social problems as those of public health, congestion of population, etc. But the main point must by now be clear—that the churches, within certain narrow restrictions, have always been "active organized agents for social reform." Prof. Christie, like the artist in *Life*, has simply misstated the facts.

But, if this be the case, then what about the attacks, directed against the churches by the social justice advocates—what about Mr. Molyneaux's challenge, "are the churches doing anything for social justice?" It will be noted that I have stated that the churches have been active as "organized agents for social reform" *within certain very narrow limits*—and right here in this last modifying phrase is "the rub," as Hamlet puts it. The churches *as churches* confine their activities almost exclusively to works of charity or relief, as opposed to the more fundamental works of justice or prevention. They will give money to philanthropic agencies for the amelioration of poverty, but they won't fight the industrial system which makes poverty inevitable. They will send little children out of the hot slums to the fresh-air farms, but they won't assail the unjust system of municipal taxation and private ownership in land and transportation facilities which create the slum conditions of congested populations. They will give food to the hungry and clothing to the naked, but they won't abolish the monopolies and special privileges, the

protective tariffs and capitalistic industries, the unemployment, industrial accidents, long hours and intolerable conditions of labor, which create more hunger and nakedness in a day than we can satisfy in a year. The churches have no difficulty in acting as organized agencies for social reform, so long as the reforms are superficial and therefore mean only charity. It is only when the reforms are fundamental, and therefore mean justice, that they withdraw and talk about inspiring their individual members to go out and work.

But the churches, again within certain very narrow limits, have at times, as I have pointed out above, undertaken genuine campaigns for fundamental reforms, and have battled fearlessly against certain monstrous social ills in the name of simple justice. The fights against the liquor traffic and the gambling evil are cases in point. But it is to be noted that the ills which are thus assailed by the churches are always those which affect the financial interests and moral standing of some other class of the population than that represented in the actual membership of the churches. The churches can pitch into the brewers and the saloon-keepers without any fear, as these men seldom if ever rent pews or sit in them on Sunday mornings. The churches can assail the race-track "toots" and the gambling aristocracy with a free conscience, as these gentry never sit upon boards of trustees or help to pay off deficits. But when you come to certain other great and much more fundamental reforms, then it is a different proposition. Suppose you call upon the churches to take up the fight for a readjustment of municipal taxation on a basis of land values and the unearned increment? That is, of course, impossible—for is not Mr. Many-Acreas one of our most prominent men, and one of the most liberal contributors to the minister's salary? Or suppose you summon the churches to put themselves in dead earnest behind the fight for the abolition of child-labor! Here again—impossible!—for just think!—Mr. Childkiller, who owns that great glass-factory in New Jersey, is one of our trustees, and Mrs. Stocks, the president of our Alliance—and such a generous giver!—has all her money invested in southern cotton mills. Or suppose you declare to-day that the protective tariff is a moral issue, and that the churches should fight it as "the abomination of desolation?" What would happen to our churches and charitable organizations, many of the supporters of which are the beneficiaries of a custom tax on the necessities of life! Mr. Worldly-Wiseman, who is the "Richard Yea-and-Nay" of most churches, Unitarian and otherwise, draws the line pretty tight these days; and when there comes up a question of any fundamental reform, which strikes straight to the heart of a crying social injustice and incidentally threatens to disturb some vested interests, lower some stock values, and diminish some swollen and tainted fortunes, the church *as a church* is "called off," and we get some of this pretty prattle about the individual members of churches and their duty to society!

Prof. Christie is right—Mr. Molyneaux's challenge cannot be met; but not for the reason which he gives. There is no question here of organizations and individuals. The churches, as churches, have always acted (a) in all matters of charity or relief, and (b) in such matters of justice as do not affect the personal interests of their members. Mr. Molyneaux challenges the churches to extend their activities beyond these limits; and this challenge cannot be answered until the churches have become wholly emancipated from that "class-consciousness" which they are so fond of criticizing in certain other organizations.

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First Unitarian Church, *Ann Arbor, Michigan.* Dr. Percy M. Dawson, Minister.—The resignation of Rev. Henry Wilder Foote took effect on November 30th, and Dr. Percy M. Dawson, who has been called to succeed him, took up the work on December 1st. Dr. Dawson was born in Montreal in 1873, but has lived in this country since his college days. He is a graduate of both the college and the medical departments of Johns Hopkins University. Upon his graduation from the medical school in 1898 he was at once engaged as an instructor in the same institution, remaining on the teaching staff until a year and a half ago, rising to the rank of associate professor of physiology, having refused attractive offers from other institutions. In the meantime, however, he had become deeply interested in social problems, and finally came to the decision that the pulpit held out larger opportunities for service than did the professor's chair. Accordingly, he resigned from Johns Hopkins, and went to the Harvard Divinity School, where he pursued a special course of study. Mr. Foote, who will devote all his time to the secretaryship of the Department of Education of the American Unitarian Association, will continue to reside here for a while.

The Higher Mysticism

BY GWYNN MYRICK

This Soul within my soul,—is it not I?
Oh, but my daily self is weak and mean and paltry;
Perverse in blundering sin, and dwarfed in ignorance;
Surging with base passion, crude and coarse;
Wasteful of roseate time; spoiling the crystal day
With laggard indolence; meagre of attainment,
And toying with heart's sacred fire, too often,
To cringe, next hour, with the ache of scorching shame!
And yet, within it all,—here is the wonder,—
Still flames the eager glory of my soul's Ideal,
Noble, exultant, pure, and fine and high!
Still towers this mastering sense of What I Might Be,
Still climbs this marvel of my spirit's dream,—
This strong and scapeless faith of *what shall be!*
I bow before the Vision, worship at the shrine
Of this, my soul's Ideal of itself,—itself triumphant,—
And call it God!

Then out of its dust my spirit rises, towering to front its shrine,
Not on its knees, but level-eyed, on proud feet standing,
And cries out boldly, all undoubting, eager;—
"This Soul within my soul, this soul's Ideal,—
It is myself, not other,—it is I!
My sure and steadfast self, baffled e'er while,
Thwarted by flesh, hindered and sore harassed,
Obscured,—maltreated by the circumstance
That weaves temptation's tangling fret of destiny,
Heredity's weird fetterings, world's mean setting;
Myself, my holiest All,—persistent, eager;
And some day it shall conquer,—I as I!"

O God, Almighty, Infinite and Glorious!
Thou whom the Heaven of heavens contains not ever!
I worship Thee, in endless adoration.
Vast Thy creation; vast Thy revelation:—
Majesty of sky, the awesome stars, and all earth's wonder
Are but Thy ceaseless Utterance, passion of Thy Presence!
But most within the secret of my being,—
This nestling wonder of my soul's Ideal,
And urging dream, and glow of holy vision,—
Great God, I know Thy presence, radiant revelation,
And holy touch of sweet Companionship!

O God within myself:—what art Thou? What am I?
This that is most Myself, is it not Thou?
And this that is Thy holiest Presence,—is it I?
Where in the brooding of the Spirit's deepening mystery
Ceases my soul to be its own Ideal—in Thee?
Or finds my soul in God—Itself, to know its soulhood!

Then shall I worship but to find myself, triumphant?
Then shall I kneel but to attain my own?
Then shall I struggle,—ay, with God's own passion,
Now with a nobler calm and strength of peace in purpose,
To beat down that which is my Self's opponent,—
My meagre self—less God—Ideal's betrayer?
Then shall I pray as with a self-communing,
Humbled before Myself: abased before my Soul?
O God,—O Soul within my soul, O holy Presence:
When I shall know Thee most,—then most shall I be I?

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OUR WORK IN WESTERN CANADA

WE now have English-speaking church organizations in Winnipeg, Calgary, Vancouver and Victoria. In Winnipeg the English-speaking church, under the earnest leadership of Rev. Mr. Vrooman, is faithfully working for a building. A lot has been secured in an excellent locality and it is hoped that by spring sufficient money can be obtained to start building operations. The time has come in Winnipeg when if our organization is to gain the respect of the city our people must have a church building. The hall where we have been forced to hold our meetings is unsatisfactory in many ways, and until we have a proper church home we cannot expect much development. We have a faithful group of people there who are anxious to do anything in their power to secure this church building. They are not people of more than moderate means, however, so outside help is most welcome. When we lay the corner-stone of our church building next spring, as we hope to, it will mean a new impetus to our cause in Winnipeg. Our Icelandic church in Winnipeg has an excellent church building in a good location. Rev. Mr. Arnason is representing our cause well and our church has a real influence among the Icelanders of the city. Rev. Mr. Petursson, our field agent among the Icelanders, makes his headquarters at Winnipeg and takes weekly trips to Icelandic colonies in Manitoba and Saskatchewan, spreading our faith by meetings and house to house visiting; while Rev. Mr. Christiansson has charge of our Icelandic churches at Gimli and Swan Lake.

The work in connection with the Calgary church has opened this fall in a most promising way. We hold our services in a well-appointed theatre. In the afternoon we have a musical service which we call "Pleasant Sunday Afternoons," after the English custom; although both men and women attend. I also try to emphasize the civic idea and we often have prominent men in the city speak upon some theme related to city betterment. I also have a short Bible reading with interpretations. These afternoon services are attended regularly by from four to five hundred people. Their attention is always called to our literature upon the table at the back and they have taken away thousands of copies of it. After the afternoon service I have a short Bible class which I call "A half hour with the Bible," twenty-five or thirty stay to this. I hope to build it up to a good many more. In all my work I emphasize a rational interpretation of the Bible as I find that people cannot make any headway theologically until they escape from the old idea of our scriptures. Our evening service is a regular preaching service. It is now being attended by from 150 to 300 and I am trusting that it will increase until it equals our afternoon congregation. Our evening congregations are almost wholly men—perhaps ten per cent. are women. We look upon this lack of women as quite as unfortunate as the opposite condition in New England and we are hoping that they will gradually come in. But they are more backward in their interest in a modern interpretation of religion. Our problem in Calgary is to gradually gain loyal supporters for our church organization out of the large numbers who come to hear our message. We are doing this and hardly a week passes which does not bring us into touch with someone who is ready to join with us.

Here in Victoria there is a little group of people *very* much interested in the success of our church. They have held services for about a year in a hall, and are gradually adding to their numbers. A resident minister would soon gather a vigorous church. They are already talking about, and looking for, a lot and I hope that in a short time they will have one. Victoria is no longer the slow, old-fashioned city it used to be. Population is growing and property is increasing in value every year. This makes it important that we should secure a lot as soon as possible. A resident minister ought to be put into Victoria at once. In Vancouver we have also had services for about a year. Mr. A. J. Pineo, a science teacher of Victoria, with whom I became acquainted upon one of my visits to the coast, started services here and has gathered an enthusiastic group of people together. Our church owes a great deal to Mr. Pineo and Rev. H. E. Kellington of New Westminster. They have both served the churches of Victoria and Vancouver for the last year, giving most generously their services without pay. The trip between Vancouver and Victoria is a long and tedious one, but Mr. Pineo has taken it every Sunday in all weathers, always preaching once and often twice, this is addition to his regular school work through the week and without a bit of money for his services. Although Mr. Kellington has not been able to give as much of his time he has given it as willingly.

The outlook for our church in Vancouver is most promising. The congregations now number

from fifty to a hundred. The city is growing by leaps and bounds and will soon reach the two hundred thousand mark. We ought to have a resident minister settled there without delay. Delay means loss of opportunity. I should not advise the union of Victoria and Vancouver under one man. There is a place for a good church in both places and the trip back and forth would mean that neither society would be properly looked after.

I have held a number of services in Alberta, the capital. They have been well attended, the congregations going up to two hundred. There is no doubt but that we could start a church there which would be self-supporting after a few years. There ought to be a man there to-day making a beginning.

We ought also to be holding regular services in Lethbridge, Saskatoon, Moose Jaw, Regina, and Brandon. They are all growing centers and the longer we wait the harder it will be for us.

To only fairly well look after the missionary demands of Western Canada—if our church is to do anything worthy, would require a yearly expenditure of $15,000, and even then only the cities will be dealt with. I grow sick at heart when I compare what is being done with what ought to be done. We are missing an opportunity which will never come to us again, because a country cannot be young but once. Our missionary method of waiting until a city has reached a good size before doing anything is all wrong. We ought to begin when the city is small and grow up with it. Then there is some hope of our exerting a real influence.

FRANK W. PRATT.

THE MIDDLE STATES LETTER

THE most interesting recent event in the metropolitan liberal circles has been the union of the Church of the Messiah, the Church of the Divine Paternity and the Free Synagogue in Sunday evening services dealing with the moral aspects of the problems of the time. These were initiated Nov. 21, when Judge Ben B. Lindsey crossed the continent to address the opening meeting on "The Battle with the Beast." Hundreds were turned away this night. Dr. Collyer, Dr. Hall, Rabbi Wise and Mr. Holmes all participated in the devotional and initiatory service. The other meetings have been as follows:

Nov. 27.—"Strikes, Arbitration and Conciliation." Marcus M. Marks, president of the National Association of Clothiers; William M. Ashton, organizer of the International Brotherhood of Teamsters, and Miss Leonora O'Reilly, well known as an organizer of working women.

Dec. 4.—"Poverty and its Causes." Homer Folks, Secretary of the State Charities Aid Association; Mr. Frankel, Secretary of the Hebrew Associated Charities, and Mr. Frederick C. Howe, the municipal expert.

Dec. 11.—"The Church and Social Justice." Rabbi Charles Fleischer, Dr. Frank O. Hall, and Rev. John Haynes Holmes.

Dec. 18.—"Immediate Demands upon the American Conscience." Rev. Alexander Irvine.

The second series will be held during January at the Church of the Messiah and the concluding series at the Free Synagogue beginning Feb. 5. This union of Unitarian, Universalist and Jew has attracted wide attention in the public press. All the meetings have been crowded. An unexpected element of criticism and denunciation has developed among the Jews and even among the liberal Jews. Rabbi Samuel Schulman of Temple Beth-El published in "The American Hebrew" a violent attack, calling it a "watering away of Judaism" and denying the assumption that the differences are negligible. He asked if Jews worship with Christians for twelve Sundays why not fifty-two consecutive Sundays? The same paper assailed the movement editorially as "the union of the Free Synagogue with the Easy Church." Orthodox Judaism lifted up its hands in horror and the most embittered statements have been directed against Rabbi Wise. One Yiddish paper on the East Side even threatened violence against him. But the most widely noticed criticism came from one of Rabbi Wise's strongest supporters, Mr. Jacob H. Schiff, who declared at a meeting of the Young Men's Hebrew Association that such a union was impossible while a part of the Christian world persecuted the Jews.

The three ministers had arranged to exchange on Sunday, Dec. 4, but as a result of the storm of criticism each remained in his own pulpit and preached on the common subject, "Can Jew and Christian Worship Together?" Three great affirmations rang out from eloquent lips that morning and another step was made towards the Church Universal.

The Washington D. C. Church, observed of all observers, sends a word concerning what it regards as its new and important work which indicates that its overflowing congregations and its magnificent building project are but means to a larger end. "The best of all is that we are in the midst of a revival. We are thinking, talking, and working for the Sunday School. As never before, we are beginning to appreciate the primacy of youth and the importance of religious education. Some time ago we discovered that it was not a question whether our boys and girls should receive religious instruction; the only question being as to who should impart it. We are now possessed with the conviction that we are the ones to instruct our children, and are not to leave the matter to our servants and to the boys on the street. The recent visit of the president of our Sunday School Society served to direct our efforts wisely and we are now busy educating the next generation of Unitarians, so far as we may. More workers have joined our ranks, and we have a larger and better school. Indeed, what troubles us now is how to accommodate the pupils. And we have decided to have, not fewer scholars, but more room. And this is a forward movement of real moment."

At the Lenox Avenue Church, in New York, crowded houses mark the Sabbaths. Dr. Wright has just experienced his twenty-fourth annual fair and is an eager champion of their value. These are made to net in their three days and evenings from $1000 to $1500. The church maintains a "Day Home and School for Crippled Children,"

with city and country seat and bus and drives of a span of horses, which institution has been recognized and adopted educationally by the city authorities. The Alliance with splendid programs is the largest in the Middle States Conference. The social life is kept quick and alive, eager and hearty, but the main emphasis falls upon the morning service with its hour long sermon with its challenge to the virile thought of all. The response to the question as to what is new in this field of work meets the suggestive response; "We don't do new things here, save as life and every breath we draw is ever new and old things are perpetually re-created with fresh face and occasionally changed design, to observe the balance of heredity and variation, tradition and innovation, race and personality, institution and individual. Our old things succeed and please and then they don't. They perish—not we."

The installation of Rev. Peter H. Goldsmith occurred at Yonkers on Dec. 4. Dr. Crothers gave an address on "The Living Church" and Mr. Slicer one on "A Ground Plan of Life." The notable thing about the service was the definitely congregational act of the induction into the pastoral office by Mr. Fisher A. Baker, the president of the society. Dr. Goldsmith's response to this was simple, earnest and felicitous. There were no "charges" and the usual formularies were entirely omitted.

Rev. Thomas S. Robjent has taken charge of the new work at Washington Heights and the Association has appropriated money for his maintenance until the first of January. The membership has increased and a Sunday School of twenty-five members and five teachers has been started and is full of enthusiasm. The Alliance has doubled its number and now has 18 members. At a recent meeting a church organization was formed, and the people pledged themselves to raise $1,000 toward the minister s salary, provided the A. U. A. would cooperate to make possible the retention of Mr. Robjent as pastor.

At Jersey City the movement has opened with much promise. A local committee of twenty has the work in charge and meets all the expenses involved. The services are being conducted by the ministers of greater New York. Rev. Leon A. Harvey of Flatbush had a gratifying experience recently in this connection. The usual attendance is not much in excess of two score. Mr. Harvey announced as his sermon theme, "Julia Ward Howe," and the advertisement of this in the papers resulted in an attendance of 250.

At Wilmington, Delaware, Rev. C. A. Henderson is giving a course of talks on psychotherapy on Friday evenings. Arrangemeets have been made for a weekly synopsis of the sermon in two of the Monday papers, alternating between a morning and an evening paper. Recently at the conclusion of the morning service the pastor christened three children. This was the first service of the kind ever held in the church and met with hearty approval. The Unity Club has divided its membership into groups, one of those between the ages of fifteen and twenty, the other of those between the ages of twenty and forty. Each meets monthly in the home of some member for the primary purpose of getting acquainted. New families have strengthened the church this fall.

The Pittsburgh church grows from year to year in members and in strength and in activity in its various departments. Dr. Mason is preaching a series of sermons on "Christian Doctrine," stating the valid basis of belief for the modern mind and the beliefs which can be built upon that concerning Man, God, Jesus, the Bible and Human Duty. The Sunbeam Society voted to pass that name on to the younger girls of the church and re-organize. One clause in their new constitution reads: "To perpetuate in our hearts the loving memory of one of the noblest women we have ever known, and to set her life as the ideal of our endeavor, we name our organization the "Louise Dilworth Beggs Society." This society has united with the national Lend-a-Hand.

The Staten Island Church, apropos of the approaching Dickens centenary, has given a most successful Dickens Carnival. The pageant entitled "Dickens' Dream" was participated in by two hundred and seventy men. women and children, members and friends of the church and Sunday School, all of whom not only looked and knew their parts but seemed to feel them. A number of "bits" from Dickens were excellently acted and the music, especially the carols, left nothing to be desired.

The Church of the Saviour in Brooklyn has extended a unanimous call to Rev. John H. Lathrop of Berkeley, and the church in Troy, N. Y., has called Rev. C. A. Hodges.

The Montclair Church deliberately seeks new methods which may enlist new people and enlarge and vitalize the ministry of the church to its own people. Some of the methods tried prove of little value and are laid aside. Its most successful recent work has been its evening services dealing with the problems of the day. In this year's course Dr. Harvey W. Wiley, John Graham Brooks, Anna H. Shaw, Rev. Arthur C. McGiffert, D. D., Dr. S. A. Knopf and E. T. Devine are among the speakers. The church has taken out membership in the American Peace Society, the National Conference of Charities and Correction and three other such organizations. The sweat shop and child labor exhibit of the Consumers' League was in the church in early December. A recent one-day sale netted about $500. A band of "Strollers" go forth on frequent Sunday afternoons for long walks and sometimes numbers thirty. The Conversation Class is studying Royce's "Spirit of Modern Philosophy" and a Dante Circle meets weekly. An effort is being made to democratize the morning service by ascertaining the hymns and scriptures which are favorites with many, having sermon themes suggested by the people and holding conferences on the sermon at the close of the service. A symposium sermon will be attempted later. The response of the people to this endeavor assures its object.

Members of the Rochester Church realized their dream of twenty years on December 11, when dedication exercises were held in Gannett House, the new parish building of the church and the future quarters of the Boys' Evening Home. The story was told of the work done during the past twenty years in raising the $23,000 needed, and in-

stances cited of some who had given up not only luxuries but necessities to do their share. Dr. and Mrs. Gannett, Mr. Rumball, and Mrs. Blackall, the "Mother of the Boys," were among the speakers. The program included six "Thanksgivings" from those within and five "Congratulations from our Friends Without," the Board of Education, the Jewish Congregation, the Universalist Church, the Evangelical Churches represented by Paul Moore Strayer, and the Brotherhood of the Kingdom represented by Walter Rauschenbusch. The new building, which is Gothic in design, has been added on to the olh chapel, and its handsome appearance and the harmony of the new and the old called forth the praise of the speakers.

Such are the words which come from the fields of endeavor, filled with reassurance as to the vitality and progressiveness of our movement and fraught with suggestions of methods which have the sanction of experience.

EDGAR SWAN WIERS.

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NEW ENGLAND LETTER

THE most distinguished visitor to New England during the past month has been David Starr Jordan, President of the Leland Stanford University. Dr. Jordan is on leave of absence from the institution of which he is the eminent head, and is devoting his time and strength to lectures in the interests of the international peace movement. Probably no man in this country to-day speaks upon this subject with more prophetic and scientific authority. And it is safe to say that no man from another part of the country has exerted greater influence on the minds of those who have heard him in this section than Dr. Jordan has in the places in which he has appeared. In most instances he has approached his subject first from the biological and then from the economic point of view. In his essay on "The Blood of the Nation," which appeared several years ago, his readers became familiar with his contention that in any great conflict the destruction of the noblest types of the individual takes place, while the race is obliged to recruit itself through the propagation of the less superior types which are necessarily left behind. The cry of the Roman generals to "send out your best" is still the cry of modern nations when war is proclaimed, and the sacrifice of the best is inevitable. But of even more startling significance is the development in the continent of Europe to-day of what may be termed the "unseen empire." It comprises the accumulation of the entire wealth of all the continent in the hands of seventeen families. This condition has been brought about by the skillful manipulation of the money power in the hands of individuals in the time of war, and will result ultimately in the entire appropriation by these kings of finance of the governmental functions.

The pulpit of the Arlington Street Church, which has been occupied by various visiting ministers during the past month, including Rev. E. R. Shippen, of Detroit, Rev. John C. Perkins, of Portland, Me., and Rev. William H. P. Faunce, of Providence, will be filled during the month of January by Rev. Minot Simons, of Cleveland, who, in addition to the conduct of the services in this church, will devote much of his time to lectures and addresses throughout various parts of New England. New Hampshire will come in for a large share of this allotment, with appointments in Concord, Franklin, Manchester, and elsewhere. The Church of the Disciples continues its system of visiting preachers from Sunday to Sunday, having included in its list Rev. Sydney B. Snow, of Concord, N. H., Rev. Abraham W. Rihbany, of Toledo, and Rev. Edward C. Moore, of Cambridge. It is reported that Dr. Ames is somewhat improved in health, though it still remains impossible for him to assume any responsibilities in connection with his society. Rev. John Haynes Holmes has made at least two visits to Boston during the past month, speaking on one occasion before the Ministerial Union, in Boston, and again before the Unitarian Club of Newton. On both occasions his subject was "The Revolutionary Function of the Modern Church."

During the past four weeks the churches of New England have been marked by a conspicuous absence of changes in their ministry. The church of All Souls, Roxbury, which has been without a minister since the resignation of Rev. Henry T. Secrist, and his installation as minister of the church in Meadville, Pa., has called as its minister Rev. Geo. S. Anderson, of Gloucester, who entered upon his new duties early in December. Rev. A. I. Innes, formerly of Salem, Ohio, has taken charge of the church in Winthrop. Rev. K. E. Evans, of Chicopee, has resigned to accept a call to the Spring Garden Church in Philadelphia. Rev. Frederick W. Smith, of Peterboro, N. H., has accepted a call to Ware, Mass. The church in Waltham has called as its minister, Rev. Joseph P. McCarthy, of Kalamazoo.

The habitual visitor at 25 Beacon Street has felt keenly the absence of Rev. Lewis G. Wilson from the secretary's desk, occasioned by the serious illness of Mr. Wilson. A critical case of pneumonia necessitated that he be operated upon, and while recovery is slow, at this writing the situation is most hopeful.

The dedication of two splendid church buildings during the month has marked the material advance of New England societies. These buildings have been erected at Chestnut Hill and at Lynn, and both are splendid types of architecture. The latter structure is particularly handsome and convenient. At the dedication of this church, which took place on the 29th of December, Rev. Samuel A. Eliot preached the sermon. Other speakers were the Reverends Howard N. Brown, Samuel B. Stewart, pastor emeritus of the church, Albert Lazenby, pastor of the church, also Messrs. Charles A. Collins and Charles S. Goodridge, representing respectively the board of trustees and the building committee of the new church. The closing service in the old church was held on Christmas day.

The Peabody parish has taken fresh courage this fall on the advent of a new minister, Rev. W. Delos Smith, formerly of Hamilton, Ontario, Canada, and while no radical changes or reforms are noticed, considerable interest has been manifested, and Mr. Smith is quietly winning his way into the lives and good will of his people. In late November a reception was tendered Mr. Smith in the church parlors, when a goodly company of people, including the local pastors and their wives and all the neighboring

clergy of the Unitarian fellowship were invited to meet Mr. Smith. Rev. John W. Hudson, pastor emeritus, with Mrs. Hudson assisted in receiving and in adding their word of greeting to the guests. On December 11, "Rally Sunday" was observed, calling out an exceptionally large audience. The sermon, "Religion in Terms of Modern Thought," was one of the best Mr. Smith has presented. So, altogether, the outlook for the new year is full of promise.

The first official appearance of President William I. Lawrance of the Sunday School Society before the Ministerial Union, since he assumed the duties of his new office, took place on Monday, the 19th of December. In a most frank and personal address Mr. Lawrance outlined some of the policies which he proposed to adopt and some of the results which he hoped to reach during his administration. The manner with which he drove home the importance of the Sunday school to the future needs and prosperity of the churches was constrained to make those who were present think very seriously upon the local problems which are before them. The announcement that Mr. Lawrance will spend a minimum of time at his desk at 25 Beacon Street and a maximum of time in the field will be a welcome one to many who have long felt the need of the stimulating presence of those who could bring them real light upon the perplexing and highly important problems of religious education. The meetings of the Sunday School Union maintain their interest and profit to increasingly greater numbers from month to month. In December, the speaker was Rev. Roger S. Forbes, upon the "Believableness of the Christmas Message." On January 16, at the Second Church, the session will be devoted to departmental conferences.

ALSON H. ROBINSON.

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NEW BOOKS.

THE RELIGION OF THE DAWN.—By Charles E. St. John. Boston; American Unitarian Association. 78 pp. Price 60 cents.

THIS book is characteristic of its writer. We meet him here, face to face—strong-hearted, resolute of will, sturdy of soul, with large confidences and clean-cut convictions. An unflagging disciple of Martineau in days when other philosophic gods are in the ascendent, Mr. St. John allows no pantheistic monism or pragmatic mysticisms to blur the sharply cut lines of his eager faith. His spirit is always optimistic, but his optimism is not of the easy-going kind. Through all of its rationalism the firm accent of the Puritan is unmistakable—an unflinching tone of ethical severity and taxing ideal. The book treats in its various chapters of Authority in Religion; Our Knowledge of God; The New Idea of Man; The Enthroned Jesus; The Heart of the Religion of the Dawn; and The New Appeal of Religion. The manner of it all is homiletic rather than philosophical; the temper of the writer is not speculative but assertive. A well crystallized faith glows through it all with persistent ardor of zeal and joy. One cannot complain that the Unitarianism of this prophet is vague, unimpassioned or negative; and for that reason it must prove most wholesome reading to many who are making their first approach to the liberal gospel. Most vivid, perhaps, are the two chapters on God and Man. "This God of mine has personality," Mr. St. John declares. "With all my heart I rebel against the modern tendency to say that God is not a person. . . . What is personality? Why, it is morality, it is honor, it is truthfulness, it is trustiness, it is patience, it is love. . . . That sort of personality God has—character, efficiency, love, intelligence—absolutely independent of any form." He takes issue with the poetry of Prof. Carruth's well-known poem, "Each in His Own Tongue." "These grand things are evolution, autumn, longing and consecration. They are not God . . . We ourselves being personalities are also causes under God, yet other than He. Being other than God we immortal souls have the privilege of studying God, of adoring Him, of obeying Him and of loving Him. We could not do this if we were God." So, in the chapter on "The New Idea of Man," as characteristically we find written: "Many philosophers of the present day have much to say about the subconscious self, as if the best of our nature were something deep down within us, that we know little about. Surely this is mere playing with terms. 'I am the master of my fate'—I, the conscious, the indivisible intelligence, and the whole of me is steadily to the front. What is underneath or behind my consciousness consists merely of nerves, more or less automatic, and of flesh and blood. It is not my soul or any factor in it. This power of self-reliance, this definite and worthy self-consciousness, this purpose facing the future, is the immortal part of you, the soul that is going to live after you have been severed from your nervous system and physical body." And these passages very clearly reveal at once the strength and the limitations of Mr. St. John's manner of thinking.

AT THE NEW THEATRE AND OTHERS: The American Stage: its Problems and Performances, 1908-1910.—By Walter Prichard Eaton. Boston; Small, Maynard & Co. 359 pp.

THE writer of this volume, while he may not state it in his preface, reveals in its contents a very significant purpose. He is a writer of dramatic criticism for a daily newspaper in New York. Occasionally, also, he writes articles for the brisker monthly magazines. But whether he is writing for Tuesday morning's dramatic column of the New York Something-or-Other, or dramatic articles with photographs for Somebody's monthly magazine, he is writing with an idea of permanent value. He esteems it his business to write dramatic reviews of a sort that are worth putting into form for more than Tuesday morning's consideration, or a Pullman car-ride's diversion.

And that is good. In the Elevation of the Modern Drama (notice the capitals) three factors are very much concerned. We must have better playwriters; we must have greater actors, and we must have abler dramatic critics. Of course, it is the business of everybody who knows to tell us that the last mentioned is the least important factor—really superfluous. Indeed, quite so, according to ideal standards: for the third factor really involved is more intelligent and sympathetic, and high-idealed

audiences—a redeemed Public, in short. Given that and the better playwright and greater actor will surely come, and the dramatic critic prove of no account. But in the sort of poor world that is all we know about, the tastes of the Public, their gifts of discernment, sympathy and appreciation await largely the leadership of competent and honest critics for direction and development, and no small part of the mischief of the modern state-of-things in the American drama is due to the superficiality, insincerity, irresponsibility, if not quite the cupidity, of the average writer-up of dramatic reviews and criticisms.

Now, Mr. Eaton represents something else, and he is genuinely conscious of a better ideal. And so he has written dramatic criticisms for daily papers which he esteems worth gathering into a cloth-bound book.

Mr. Eaton is young, enthusiastic, modern. He has a crisp style, an etchingly keen sense of humor, the courage of his convictions, and the engaging rashness of his fallibilities. For, of course, he makes mistakes, and gives one more than once the delicious delight of saying within oneself, "That's clever—but the man's dead wrong." That delight would not be there, however, were one not convinced most of the time, of the deft accuracy and worth of what he has to say. He deals with "The New Theatre and Others"—being concerned, first of all, with the opening of the playhouse thus entitled in the city of New York, but really with the larger prophecy of "Newness," which is in all things dramatic, just now. "The American Stage: its Problems and Performances," is his sub-title but his real theme.

He is interested in plays and players and playhouses, not simply because they are interesting but because he realizes their social dynamic and their ethical reactions. It is much that he has clarified ideas of art in drama, an art which shall haul down the flag of its own ideals to no autocracy of Puritan moralities or conventional primness; yet even behind the art-ideal he has a sturdy sense of ethical values which gives robustness to his writing. One gets his dominant idea perhaps best in an article on "The Bad Morals of Good Plays," a fine bit of independent ethical discrimination. "The Cheap Theatre and the Young" is also indicative of his earnestness in this direction.

The book is divided into three parts. The first is strictly to text: dealing directly with the opening of the New Theatre, and its features for the first year. Part two is more miscellaneous. An intelligent review of "The Easiest Way" opens it. "Miss Nethersole as Mudraker," "John Drew Goes to Bed," "'Israel' and the Happy Ending," "Booth Tarkington: Sophomore," "Mr. Klein Tackles the Court," "Bare Feet and Beethoven," are some of the titles which indicate the range—and the style. Part three is made up mostly of rather more deliberate articles—with more serious literary aim, perhaps. "Some Popular Errors in the Judgment of Acting," "Great Acting and the Modern Drama," "A Plea for Operetta" (which we account one of the most valuable chapters in the volume), a fine appreciation of William Winter, and a closing article on "The Unconceited Dramatists' Club" are among the notable things in this section.

Now, all of this is worth while, and Mr. Eaton is right in believing that it is the more worth while and not less, because these are not pages written with straight literary ambition for the making of a "Treatise" or a "Study" or a "Series of Essays," but are the collection of his current weekly work as critic. He is right in believing that it tokens well to have the spirit of independence, candor and straight-dealing idealism frankly insistent in metropolitan criticism—things written for the day with the courage and seriousness that lasts out for wider reading—and of course it is the better worth while because Mr. Eaton writes very well—without dulness and with clever charm.

Besides, Mr. Eaton was once president of the Unitarian "Y. P. R. U.," and our readers have peculiar interest in him for that reason.

OH, TO BE RICH AND YOUNG.—By Jabez T. Sunderland. Boston: American Unitarian Association. 102 pp. Price, $1.00.

THIS book is different from some others that Mr. Sunderland has published. More frequently we have known him as the writer of vigorous expositions of the liberal faith, or carefully critical studies in the Higher Criticism. But this dainty volume is neither scholarship nor exposition. It is a book of inspiration—serene, earnest and joyous. It has three chapters: "Wealth Which All May Win," "Beauty, Which All May Attain," and "Perpetual Youth For All." These titles tell their own story. Mr. Sunderland is exceptionally gifted in the art of gathering together felicitous citations to reinforce his own thought: literatures ancient and modern bring treasure to his pages. But his own development of his themes is fine and high—and especially forceful in his epigrammatic massing of enumerated cases, as the accumulative section entitled, "How Rich They Are," on page 21, or that entitled "Marks of Age," on page 69. We believe that this volume may have rare value for inspiration and spiritual help in places where scholarship and exposition would be of no avail, and for that reason the more do we rejoice in its exceptionally beautiful exterior and winsome press-work.

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ERRATUM

—By an oversight, last month, the paragraph entitled "Bad Stoking" was printed without crediting it to Dr. Chas. F. Dole's "The Coming Religion," from which it was a citation.

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—What we are, and where we are, is God's providential arrangement—and the manly and wise way is to look our disadvantages in the face, and see what can be made of them.—F. W. ROBERTSON.

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1911

No Past can chart the course of this new year:
With eager hope, half-veiled in misting fear,
I front its hazard; this my only prayer:—
Whate'er betide, staunchly my part I bear.

OUR NATIONAL SOCIETIES

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

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Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts. issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C McMur ie.

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Organized in 1890

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